

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**The Democratic Candidate.**—Governor Woodrow Wilson, of New Jersey, was nominated on July 2 by the Democratic National Convention, at Baltimore, for President of the United States, after one of the longest national struggles in the history of the party. Thomas R. Marshall, Governor of Indiana, was nominated for Vice-President by acclamation. Wilson on the forty-sixth ballot got 990, Clark 84, and Harmon 12 votes. The nomination was then made unanimous. It is generally conceded by men of every shade of political belief that the Democrats have nominated their strongest candidate. The new York *Sun* (Ind.) says: "The Baltimore convention has named the most dangerous Democratic competitor the Republican ticket could confront." The New York *Herald* (Ind.): "Governor Wilson should poll his party vote. It seems to end, the third term and the third ticket." The New York *Tribune* (Rep.): "Mr. Wilson measures well up to the personal standards set for American Presidents." The New York *World* prophesies that "Woodrow Wilson will be the next President of the United States. . . . He will be the first President of the United States in a generation to go into office owing favors to nobody except the American people." "The Wilson candidacy," says the Springfield *Republican* (Rep.), "is one which must appeal to and encourage many thousands of citizens, regardless of party, who have been bewildered in the turmoil, and who have hoped that a leader might emerge who would inspire both their enthusiasm and their trust." Mr. Wilson is the first Presidential nominee of either of the two political parties to be born south of the Mason and Dixon line since the Civil War. He saw the light of day at Staunton, Va., December 28, 1856.

**Champlain Memorial Lighthouse.**—The memorial lighthouse commemorating Champlain's discovery of the lake which bears his name was dedicated with impressive ceremonies at Crown Point, N. Y., on July 5. Tablets also were unveiled at Forts Frederick and Amherst. Distinguished men were present including Governor Dix and Staff, and Adjutant General Tillotson of Vermont, representing Governor Mead, of Vermont, who was absent on account of illness. John M. Thomas, president of Middlebury College, presented the memorial, and Governor Dix spoke in behalf of New York. President Taft was represented by Col. William Cary Sanger, former Assistant Secretary of War, and Robert Roberts, Mayor of Burlington, Vt., made a dedicatory address. Count and Countess de la Rocca, of the French Embassy at Washington, were the representatives of the French Government. The Champlain memorial is the first of its kind to be erected as a monument to a particular person or event. Following the presentation of the Memorial Lighthouse to the nation at Crown Point, the New York and Vermont Tercentenary Commissions on July 6 unveiled at Plattsburgh, N. Y., the twelve-foot bronze statue of the explorer standing on its twenty-two foot pedestal of granite, overlooking the lake. The same distinguished guests attended both dedications. The Right Rev. Mgr. M. J. Lavelle, of New York City, pronounced the benediction. The statue represents Champlain holding in his hand the arquebuse of which he speaks in his memoirs. His sword, arquebuse and morion are all three modeled after authentic originals in the collection of Mr. Howland Pell. Before the unveiling exercises Governor Dix paid a visit to the Catholic Summer School of America, at Cliff Haven, and made a short address, congratulating the school on its growth and good work.

The central drum of the monument is surrounded by eight Doric columns on a high base. Above the highly decorated entablature is a visitors' gallery that gives a magnificent view of the Lake and surrounding country. Still above the visitors' gallery is the lantern tier. Some forty-five feet above the level of the Lake is an heroic bronze statue of Champlain, with one of his soldiers crouching at his feet at one side and an Indian at the other. Below the group is a stone canoe filled to overflowing with the fruits and grains of the country. Leading up from the water to the circular terrace on which the tower stands are two flights of broad granite steps. The lighthouse is made entirely of granite and bronze; it is 73 feet above the terrace and 101 feet above the water. The bronze relief "La France" was dedicated as part of the monument on May 3 by a French delegation headed by M. Honotaux.

**Rochambeau Bust Unveiled.**—A bronze bust of Count de Rochambeau, Marshal of France and Commander of the French auxiliaries in the American Revolution, was unveiled at Southington, Conn., on June 30. The monument, which was dedicated under the auspices of the Irish-American Historical Society, is situated on the spot where Rochambeau encamped on his way to Yorktown. Viscount Dejean, Secretary of the French Embassy to the United States and Governor Baldwin of Connecticut, were among the speakers. The donor of the monument is Captain Lawrence O'Brien, veteran of the Ninth Connecticut Volunteers of the civil war. The colossal medallion bust of Rochambeau on the face of the monument is the work of James Edward Kelly, of New York City, whose comprehensive series of military portraits of both civil and Spanish-American war heroes have won for him the title of American Historian in Bronze.

**Outrages in Panama.**—Official reports have been received at Washington of an assault by the Panama police in the city of Panama upon American soldiers and citizens who were celebrating the Fourth of July. Eight soldiers of the 10th Infantry, two marines and one civilian were wounded. One civilian was killed and two of the soldiers may die. American soldiers and sailors in Latin-American ports are denied the right to carry any weapons. There is no evidence to indicate that the enlisted men committed any acts warranting the use of firearms by the police. A year or two ago one American bluejacket was murdered and several others severely injured by the police, for which the Panama Government was obliged to pay a round indemnity. A vigorous investigation has been ordered by the Government at Washington.

**American Marksmen Winners.**—The United States carried off the honors in the first of the Olympic games, on June 29, when the American army team won the in-

ternational rifle shooting competition. Each team was composed of six men, and the contest consisted of fifteen shots fired by each man at three different ranges. The arms used in the competition were the national military weapon of each country. At the two hundred metre range, the aggregate score of the American team was 438. Great Britain was second, with a tally of 428. At the distance of 400 metres the United States team was again in the lead, with a score of 444. Sweden captured second honors, with a score of 416, Great Britain falling back to third, with 410. In the third stage, distance 500 metres, the United States was first, with a score of 424. Great Britain and South Africa were tied for second honors, with 390.

**Disasters Befall Aeronauts.**—The death toll among the air navigators in the United States during last week was exceedingly large. Miss Harriet Quimby, America's first woman aviator to secure an international pilot's license and the first woman to cross the English Channel in an aeroplane, was instantly killed with her passenger, William A. P. Willard, manager of the Boston aviation meet, when her Blériot biplane fell into Dorchester Bay from a height of one thousand feet. The accident happened as the machine was about to land from a trip over Boston Harbor to Boston Light and back, a distance of twenty miles.—Melvin Vaniman, his brother Calvin, and three other men, lost their lives in the dirigible balloon Akron, when speeding over Atlantic City and its neighboring waters. The balloon exploded in mid-air and plunged, with its occupants, into the sea. Vaniman had a record of two unsuccessful attempts to reach the north pole by balloon. In 1910, he essayed to cross the ocean in the America, with Walter Wellman. After they had sailed about 900 miles over the Atlantic the so-called equilibrator, trailing in the water, caused trouble, which proved fatal to the enterprise.—Still another professional balloonist was killed at Belleville, N. J., on July 4.

**Mexico.**—On July 3d the Federals attacked the Orozco forces at Bachimba Pass. On July 4, under cover of darkness, the entire rebel army fled from Bachimba, which is about twenty-five miles from the city of Chihuahua. After the battle the rebels fell back on Chihuahua, which they had occupied for the last five months. The Federals followed and the Orozco forces evacuated the city. Juarez will be the rebel capital henceforward.

**Canada.**—The first step in its policy of imperial preference has been taken by the government in the concluding of a trade agreement with the West Indies giving a preference of 20 per cent. on the chief products or manufactures of the one imported into the other. Bahamas, Bermuda, British Honduras, Grenada, Jamaica were not represented at the conference; but they are admitted to the benefits of the agreement for a limited time. Then, if they find it works satisfactorily, they may make a per-



manent arrangement. Newfoundland is granted the same privilege. It is to be within the power of the parties to restrict the preference to direct imports, i. e., those that have not been transhipped at a foreign port. The agreement must be ratified by the legislatures of the parties to it, and may be terminated after ten years by any party after one year's notice.—A cyclone struck Regina, Saskatchewan, on June 30. Between thirty and forty people were killed and property to the value of two million dollars was destroyed.—The Duchess of Connaught is convalescent after her serious illness.—Bishop Winnington-Ingram said at a public meeting in London that the Church of England in British Columbia will be the great leaping-off place for the religious forces of the Empire in their advance on Japan and China. It is evident that the bishop knows very little about his denomination in that province. He was presiding, it is true, over a meeting to raise money for it, but that does not excuse a reckless assertion.—The Congrès de la Langue Française has not been as harmonious as its organizers would have wished. A speaker from Nova Scotia found fault with the people of Quebec for being too ready to talk, but wanting in sober action, thus exciting antagonism from which the French in other provinces suffer. Two others attempted to introduce a resolution censuring Bishop Fallon in connection with the Ontario bilingual schools. Neither the speech nor the resolution appealed to the Congress. The former was listened to in silence, and an attempt to put one holding its views on the permanent committee, failed; the latter was shut out.

**Great Britain.**—Some time ago the Chancellor of the Exchequer announced that the surplus of six and a half millions, sterling, should be kept as a reserve fund for the navy. This gave general satisfaction outside parliament and the money market. In the former there were Unionists who did not like to leave a fund at the disposal of the government, the more so as the Chancellor had suggested that some of the money might be used to help to straighten out things after the strikes; and there were Radicals who object generally to spending money on the navy. In the latter, people thought that the money should be used to reduce the national debt, imagining that this would help the price of consols. The sum is therefore to be used as follows: One million for a supplementary grant to the navy, half a million for a loan to Uganda, and five millions to reduce debt.—Uncertainty as regards the plans of the government in the matter of the Mediterranean fleet is causing much anxiety. The general idea is that the Home fleet should be greatly strengthened and the Mediterranean kept up to its existing force. But the general idea ignores the fact that, under the present system of recruiting the navy, it is impossible to get sufficient men for the increase in ships that is demanded. This is the real difficulty of naval administration to-day, not building or equipping; and though not much talked about, it makes itself manifest occasionally.—The Labor party

had a falling out with the Government over constituencies to which it laid claim, demanding that no Liberal should be nominated in such. As the Labor Party is in temporary difficulties on account of the failure of the last strike and the unsatisfactory results of the coal strike, and also of the consequent shortness of funds, the Government was bold enough to deny the claim, asserting its right to nominate Liberals in every constituency. Thereupon a parliamentary strike was threatened, the Labor leaders saying that they would call their members out of the House and thus imperil the Government. If the Labor party is an ally of the Liberals, as has always been understood, its claim seems just. For the present it has yielded; but the seed of future discord has been sown.—The opposition of female servants and their employers to the Insurance Bill is growing and seems likely to give as much trouble as female suffrage. The servants protest against being insured against their will, calling it a violation of their freedom as British women. Their mistresses say flatly that they will not occupy themselves with sticking penny stamps on cards at the dictation of Mr. Lloyd George; neither will they pay for the stamps themselves, nor be so mean as to deduct the price from their servants' wages. The Government must find some other way of getting the contributions paid.

**Ireland.**—A large number of the Irish Bishops attended the closing exercises of Maynooth College, June 25. Cardinal Logue said the bishops were satisfied with the piety, discipline and earnest application of the students, and the premium list indicated that the line of studies was wide and deep. A knowledge of various subjects other than those strictly ecclesiastical was necessary in this age of vaunted intellectuality, and for this purpose the bishops had selected and would continue to select the best equipped professors available. Lay Catholics can now acquire University education, and the pastors must not be behind them in secular knowledge. Their successes in the University and the awards conferred to-day in secular branches proved the students of Maynooth inferior to none in general culture. The Provost of Trinity had accused his Eminence of trying to make the National University Catholic. It is true. "They have dropped that pagan bantling down in the midst of us, and, please God, if we can, we will baptize it and make it Christian." But the Provost was wrong in stating that Catholics are now free to go to Trinity. The prohibition that existed before the establishment of the National University still stands. Catholic students, in higher education, as in secondary and primary, must have a Catholic atmosphere and Catholic guidance to safeguard their faith and morals, and that they can not have in Trinity College. But there was one thing in Trinity that was commendable. It had avoided the unseemly mixture of sexes which was to be found in some of the new National colleges. Separate colleges should be set up for women, but the present objectionable sys-

tem must not be continued. He also admired Trinity for insisting on maintaining it as "an establishment of learning and religion." Catholics must also insist that the laws and associations of the universities to which they send their children shall, at least, not exclude the Catholic religion.—The Home Rule Bill, of which only four lines had been passed so far, resumed the Committee stage on Monday. The Unionists moved that the clause providing for the supremacy of the Imperial Parliament be omitted. The government majority varied between 70 and 130. The Mental Deficiency Bill, which allocated large sums to England and Scotland, will probably, under pressure, be extended to Ireland.

**France.**—The strike of seamen and dock laborers is spreading rapidly throughout France. Riots have occurred at Havre and, as in the French Revolution, women wearing flaming red sashes were in the fight. Marseilles is tied up but Bordeaux is only partially paralyzed.

**Italy.**—Bissolati, the Socialist leader, is urging the Government to take up with the Albanians in order to embarrass Turkey, but from last accounts his proposition will not be considered.—The Camorrist trial has at last ended, after a tumultuous course of 554 days, of which 136 were taken up by harangues of the lawyers. In the course of the trial three of the accused and seventeen witnesses have died. The minutes of the case cover 9,217 pages. The clerk of the court sent out 1,623 telegrams and volumes of letters.

**Portugal.**—After having been summarily suppressed by the police authority, with no right of appeal recognized, our sturdy colleague, *O Grito do Povo* of Oporto is again in the lists. Its salutatory cannot be called obsequiously flattering to the imitation republic which has been set up in little Portugal. "We kiss the rings of those worthy successors of the Apostles who are enduring the rigor of a martyrdom which is honorable and ennobling, for it is prompted by iniquity and absurdity, and from our editorial chair we respectfully salute our prelates whose conduct has called forth our profound veneration. The political situation is as it was in the first months of the republic. Fear oppresses everybody and everything points to a discontent which cannot be everlasting unless the country has become a corpse which nothing can galvanize into life."—The fees demanded of students who attend the Government schools have been raised to double or triple what they were under the monarchy. In the scientific course they have been raised from seven dollars to twenty dollars; in the first year of medicine they were forty-four dollars, whereas now they are seventy dollars.—*O Mundo*, a Republican newspaper of Lisbon, has demanded the closure of a private school in the city because the catechism is taught in it. The civil governor is disposed to close all such establishments.—The courts

have acquitted and released a number of citizens who were held on a vague charge of conspiracy. While the trial was in progress a large crowd assembled in front of the court house and threatened to do violence to the judges and all concerned if the accused were set at liberty. Several speakers addressed the crowd. One of them was a Spanish woman who delivered a furious harangue. While some of the accused were being conveyed from the Limoeiro prison to the court house a mob attacked the barred omnibus which carried them and upset it in the road.—The authorities seem to realize at last that violence of such a kind must be suppressed, even at the risk of hurting the feelings of some of the champions of the republic.

**Germany.**—A most important political event has been the meeting which took place on July 4 between the Czar of Russia and the German Emperor, at Baltischport, in Russia. The Czar arrived with his family upon the Standart, and was attended by the President of the Ministry, Kokowtzw, and his Foreign Minister Sasonow. The Russian admiralty yacht, *Newa*, accompanied by a torpedo flotilla, was sent in advance to extend the greetings of Russia to the German ruler. Emperor William sailed upon the yacht *Hohenzollern*, escorted by the Moltke, bringing with him his son, Adalbert, and the Chancellor, Dr. von Bethmann-Hollweg. Czar Nicolas first visited the German Imperial yacht, in company with a staff of his highest officials. The visit was then returned by Emperor William, who went on board the Standart. The way to these friendly relations had been paved in 1910, by the Potsdam conference between the two sovereigns. While it is acknowledged that the meeting has been of supreme political importance, no reliable details can at present be ascertained. There is a very prevalent rumor, however, to the effect that Prince Adalbert is to be married to the Grand Duchess Olga. The Prince is the third son of Emperor William, while his proposed consort, who is now seventeen years of age, is the eldest daughter of the Czar.—Arrests upon charges of espionage are still continuing. The German press, however, insists that it does not hold the supreme Russian officials responsible for the actions of Kostewitsch and his accomplices.—A noteworthy medical discovery is reported from Berlin. A controversy has for a long time past existed whether operation is the only cure for cancer, or whether here likewise there is question of a pathological process of a parasitic nature. Professor Behla, in the *Deutsche Medizinische Zeitung*, throws the full weight of his authority into the scale in favor of the parasite theory. He claims to possess a method which will enable every bacteriologist to treat the disease from the standpoint of bacilli culture. Its living cause, he says, is a globular microorganism, which he descriptively calls *Blastozoon globosum cancri verum*. His contention, if true, would revolutionize the entire cancer theory.



## QUESTIONS OF THE DAY

### International Marian Congress

The Sixth International Marian Congress will be held at Trèves, Germany, August 4-6. These Congresses have, for a number of years, taken place biennially in different countries. Like the Eucharistic Congresses, which originally were confined to certain territories and countries, the Marian Congresses were gatherings of the inhabitants of a single diocese in honor of the Blessed Virgin. The first was held at Livorno, Italy, Aug. 18-21, 1895, and was followed by the Congresses of Milan and Turin in 1897 and '98.

In 1900 a similar Congress was held at Lyons, France, when for the first time the idea of an International Marian Congress was broached. A permanent committee was appointed, and it was especially through the efforts of its chairman, the Very Rev. Mgr. J. Kleiser, P.A., Canon of the Church of Our Lady, at Fribourg, Switzerland, that in 1902 the first International Marian Congress was held in that city on the occasion of the 700th anniversary of the erection of the Church of Our Lady. Together with the learned Dom Renaudin, O.S.B., he worked out a program and, with the approval of Bishop Deruaz, of Lausanne-Geneva, sent it to all the bishops of the world. The letter that accompanied the program enlarges upon the history and blessings of such international congresses, and gives two reasons for the selection of Fribourg as the first place where it was to be held: (1) because it had the oldest church erected in honor of the Immaculate Conception, and (2) because it held as a precious relic the remains of Blessed Peter Canisius, the second Apostle of Germany, who was such a staunch defender of the Blessed Virgin against Luther and his followers and the so-called Reformers of the sixteenth century.

Leo XIII, by special brief of June 10th, 1902, blessed and commended the Congress, and more than 200 cardinals, archbishops and bishops sent letters of approval; 12 bishops headed the solemn procession in which 15,000 members of the Congress took part. An International Marian Exposition had been arranged in conjunction with the Congress to which no less than 50,000 objects had been sent from various parts of the world. The idea of a World's Marian Congress had been realized. To perpetuate it the Holy Father was asked to appoint a Cardinal Protector who should be the Honorary President. Fribourg was to be the headquarters, and the Bishop of Lausanne-Geneva, Honorary Vice-President. The committee to be appointed was to meet there, at least once every year to arrange the biennial gatherings; to decide upon the place and time of the Congress; to work out a program of study, to be approved by the Holy Father, and to look after every other matter connected with the Congress.

From 1902 a Congress was held every second year. Each succeeding gathering surpassed the preceding one in importance, number and solemnity. In 1904 the Congress was held in Rome. Its numerous resolutions and other practical suggestions for the worship of the Blessed Virgin for Italy in particular were a proof of the growing interest in the undertaking.

Space does not permit a fuller account of the conventions at Einsiedeln, Switzerland, in 1906, at Saragossa, Spain, in 1908, and at Salzburg, Austria, in 1910. At the latter meeting the transactions and discussions were held in seven different languages. At the general Communion in the Cathedral there were 2,500 participants, and the pilgrimage to Maria Plain was attended by 12,000 persons, among them 300 priests and 24 bishops.

At Salzburg it had been decided that the next Congress should take place at Rheims, France, but owing to the present sad condition of the Church in France the International Committee decided to select another place, and thus the venerable city of Trèves was chosen. No happier choice could have been made.

Located on the charming banks of the Moselle, surrounded by wooded heights and picturesque rocks, it is not only the most ancient, but also one of the most attractive cities of the Fatherland. In early times it was the seat of the Roman emperors, and many of the ancient Fathers and Doctors of the Church have been connected with its history. St. Ambrose was born there, and St. Jerome, who lived at Trèves, was full of praise for this seat of learning and high culture. St. Athanasius took refuge within its walls, and the venerable Church of St. Matthias, the Apostle, where St. Bernard raised his powerful voice, is still standing. It is even claimed that its first bishop, St. Eucharius, was sent there together with Valerius and Maternus by St. Peter himself. The Roman Martyrology tells us that early in the third century at Trèves numberless Martyrs—innumerales martyres—laid down their lives for Christ.

Thus its history, churches, monuments, and relics speak of the Church and Christianity. As the ruins of the spacious and majestic ancient imperial palace (*Kaiserpalast* it is called to-day), the Amphitheatre, the Roman baths, the Porta Nigra, the Basilica, and the Roman bridge across the Moselle remind us of the culture of early times, and the ancient churches bear testimony to the piety and faith of its early Christian inhabitants. There is, first of all, the old Cathedral, grown out of the *domus Helena*, an ancient Roman building. No less than five churches were dedicated to the Blessed Virgin, a proof in what love and veneration she was held. Up to the present day tourists and art lovers come to see the present Church of Our Lady close to the cathedral, perhaps the oldest and most interesting early Gothic church of Germany, which was erected to replace an older church dedicated to the Mother of God. In later centuries the inhabitants used to adorn their houses with statues of the Blessed Virgin of which

more than fifty may be counted to-day. The last centuries, viz. the eighteenth and nineteenth, brought us the famous so-called *Mariensäulen*, one in the centre of the city, the other on the heights overlooking the city in solemn majesty.

All this sufficiently shows how fittingly Trèves has been chosen for the first International Marian Congress on German soil. It will be opened at six o'clock on Saturday evening, August 3, when the dignitaries of the Church will make their solemn entrance into the cathedral, and the "Veni Creator" will be chanted. The principal features of the Congress will be Pontifical High Mass with sermon on each of the three days, general public meetings; Scientific Sessions; assemblies of the various Sodalities and a solemn procession to the Church of St. Matthias, the Apostle, where the body of this saint and a miraculous picture of the Blessed Virgin are venerated. Special meetings of the Directors of the Sodalities of the Blessed Virgin have been arranged for, which will be not only very interesting, but also of political importance, as papers will be read and discussed by men of great experience in this field. The papers to be read at the Scientific Sessions are to cover the theological, historical and practical aspect of the leading thought: "Mary, the Virgin Mother of God."

As the United States has been placed under the patronage of the Immaculate Mother of God, we may hope that the American Catholics will come in large numbers to take part in the Congress. Those who intend to make their vacation trip to Europe would do well to attend the Marian Congress at Trèves. A lively interest by English speaking nations in the Congress would be welcome, as they have not as yet taken that part in the movement which their number and importance, as well as their Catholic spirit, their loyalty towards the Holy Father, and most of all their devotion to the Blessed Lady would demand. Thus far they have not been represented in the permanent international organization of the Marian Congresses.

It is a peculiar custom of our day to discuss questions of far-reaching interest and importance in national and international meetings, and we Catholics with our ideals of more than worldwide interest should be the first in this movement. Germany especially since 1848 has seen the Catholic general assemblies (*Katholikentage*) that have done so much to further Catholic thought and interests. They have been imitated in different countries, have given new life to our Faith, and contributed to arouse Catholics everywhere to defend their religion. How much have the Eucharistic Congresses done to quicken the faith in this sublime mystery! May the Marian Congress have the same beneficial result!

S. M.

#### Clergymen and Public Office

On Monday, December 3, 1849, the convention sitting at Frankfort, Kentucky, for the purpose of framing a

new constitution for the Commonwealth, after prayer by Rev. Father Lancaster, took up the question of eligibility of priests and ministers to seats in the legislature, the section bearing on the question being in these words:

"Section 25. No person, while he continues to exercise the functions of clergyman, priest or teacher of any religious persuasion, society or sect, nor while he holds any office of profit under this Commonwealth, or under the Government of the United States, shall be eligible to the General Assembly, except attorneys at law, justices of the peace and militia officers; provided, that attorneys for the Commonwealth who receive a fixed annual salary shall be ineligible."

The Rev. John L. Waller, D.D., of the county of Woodford, was the sole representative of the clerical body in the convention, and lengthy and earnest was his argument against the adoption of the section—too lengthy for reproduction here. But it is due to him to say that it was temperate, charitable and at times fairly quivering with sarcastic shots at the members of the legal profession dominating the convention in point of numbers and demanding the adoption of the section. Of them, Dr. Waller said:

"I have alluded to these regulations merely to show the picture we propose to hold up to the wonder and admiration of our constituents. A picture here representing the poor minister of the Gospel under the ban of the constitution, denied access to civil offices; and there representing the lawyer occupying, solitary and alone almost all the high places, and reveling and luxuriating in all the fat salaries of the State. And, underneath, by way of explanation and illustration, written in glaring letters, the sentence: 'Equal Rights to All, and exclusive privileges to None!'"

Accompanying the remarks of Dr. Waller there was submitted to the convention a protest against the exclusion of Ministers of the Gospel, drawing a distinction between them and the Priest entitling it to rank for all time as a specimen of reasoning theretofore unparalleled and not to be equalled to-day by any one of the fools, or worse, running about the country and inciting passions and hatreds against the Catholic Church—with the Rock unmoved and immovable. The protest was as follows, omitting the preamble:

"The great point in dispute between the Church of Rome and those who sympathize with her on the one hand, and the Churches of the Reformation on the other, is involved in the question—is the minister of the Gospel a Priest? Is he a peculiar (sic) sacred person—standing to mediate between God and his offending creatures by the offering of sacrifice? Or is he chiefly a teacher—an expounder of truth and administrator of sealing ordinances in the Church? The Church of Rome, if we rightly understand her teachings, holds the former view; and, consistently with that view has for her ministers priests, ministering at an altar—offering the sacri-



fice of the Mass, absolving the penitent on confession and penance, and constituting the channel of mysterious grace to the faithful. Protestant churches, on the other hand, have for their ministers teachers, called of God, as they believe, and chosen by the people to instruct the people and administer ordinances established to be signs and seals of spiritual blessings. Of course the minister of the latter has not that sort of sacredness of character which necessarily separates them from the mass of Christian people—nor that control over the conscience which the officers (sic) of a priesthood in its very nature confers.

"Now if the minister of religion be a priest—a man apart from the mass of Christian people, by the mysterious sacredness of his office and if, in virtue of his office, he have a spiritual power which can be shown to be incompatible with the free suffrage of the people in any way—there might be some good reason for debarring him from office. But if the minister of religion be merely one of the people, set apart to the duty of the church of expounding and dispensing ordinances, with no other power and influence than that which the faithful discharge of his duty confers upon him, then clearly there is no reason for making any distinction between him and other citizens in regard to the privileges of citizenship."

It is quite plain that the reverend protesting Protestant clergymen failed to recognize their frank admission of the popular instead of Divine institution of their ministry—but that is not pertinent to the present subject. Their intent and purpose was to secure eligibility of clergymen of the faiths of Protestant Christianity to seats in the legislature, while asking the convention to deny like eligibility to the priests of the Catholic Church—the Christianity going back to Christ and deriving its Faith and its priesthood from Him.

The protest was the occasion of an arraignment of the underlying motives of the protestors. Mr. Taylor, representing the county of Mason, not a Catholic, said:

"So, 'tis the Church of Rome they are after! If they can only persuade us that in excluding ministers of the Gospel from political preferment, we are deciding the great theological controversy against Protestants, they flatter themselves that we will open the door of the legislative halls to ambitious ministers of the new covenant. . . . When they are knocking at the door and demanding admittance, they are saying to one of their Roman Catholic brethren: 'Stand back! For I am holier than thou—there is no danger in my admission, but beware of a priest, for he claims a spiritual power over conscience and therefore be jealous of him; but we claim no such mysterious sacredness of office and wield no power incompatible with the free suffrage of the people.' . . . I do not know enough of the peculiar tenets of the Catholic Church at present to speak of the power of the priest over the layman; but I understand there is an alliance existing in the country called the 'Protestant Alliance,' the object of which is to prevent, as far as possible, the propagation of the Catholic faith here. I am no Roman

Catholic; I am, however, a firm believer in the divinity of our Saviour. . . . It is the dictate of prudence to exclude all and every attempt on the part of teachers of any and every religious denomination whatever, to place themselves where either their interest or their misdirected zeal would induce them to exercise power and forget right. The spirit manifested in this very memorial convinces me of the propriety of the vote I am about to cast."

And the debate proceeded. Bluff old Ben Hardin opposed the proposition of exclusion, because he wasn't afraid of anything—neither priest nor minister nor the possibility of the union of Church and State. In his view priests and ministers were as other men; taxpayers, good citizens and worthy of office if their constituencies deemed them to be. They were a "virtuous body; they are native Americans or naturalized citizens; they submit cheerfully to the law and, what is more, to the educational part of the country they have contributed more than any other class."

Mr. M. P. Marshall supported the section because

"a preacher is sworn by his ordination vows to relinquish the pomps and vanities of the world. He has sworn that henceforth he will have nothing to do with the world and its vanities; that he will be ignorant of all the great concerns of man that relate to this earth and confine himself entirely to the consideration of those tendencies which lead to heaven. He has sworn to this; and that oath, that ordination vow, expressly disqualifies him because either he has sworn to the truth, or he has not. If he has not sworn to the truth, then he is perjured; if he has sworn to the truth and abandons it, still he is perjured. On either horn of this dilemma, therefore, he is disqualified in my estimation."

Mr. Selucius Garfield opposed the proposition of exclusion. In his view the corruption so many preached as existing everywhere did not exist. He had no fear of the corrupting of the clergyman who might be elected to the legislature, but he took the ground that the language of the section held out a temptation to do wrong. The prohibition was nothing but a shadow: "The mere cessation of the functions of a clergyman," said Mr. Garfield, "renders a man eligible to a seat in the legislature and this amounts in reality to no disqualification. The preacher, with his license in his pocket may be elected to the legislature and take his seat simply by ceasing to preach during the session of the legislature. This prohibition amounts then to a shadow without a substance, a name without a reality, and simply proves the sentiments of the committee which originated the clause and the gentlemen who support it without accomplishing the object intended."

The convention proceeded to a vote on the motion of Mr. Boyd, of Trigg County, to strike out the words: "continues to exercise the functions of a clergyman, priest or teacher of any religious persuasion, society or

sect, nor while he" from the proposed section. The vote stood ayes: 17; nays, 74, and section 25 was then adopted in its entirety.

There were two Catholics in the convention—Charles Cooper Kelly, of Washington, and Ignatius A. Spalding, of Union County. Their votes on the motion to strike out were in the negative. On the motion to adopt the section as submitted, they voted in the affirmative. Later the two gentlemen distinguished themselves in their defence of the Catholic Church against the brutal assaults of Garret Davis, of Bourbon County, later representing Kentucky in the Federal Senate.

In the present constitution of Kentucky there is no prohibition against the election of clergymen to the legislature.

L. J. BLAKELY.

### The Land of Contradictions

The facility with which many of the French politicians of to-day can jump from one attitude to its opposite is amusing but certainly not calculated to inspire respect. Thus the Anti-Clericals will persecute the Church, but like Clémenceau will select a Sisters' hospital when sick; they will declaim against Catholic education, but send their daughters to the convent schools; they will cut "liberty, equality and fraternity" on the façade of every public building but will let no Frenchman possess or practice any of the three.

The city of Poitiers furnishes the latest instance of this spirit of contrariness. A splendid monument is in process of erection at that place to honor a Jesuit, though the Jesuits have been expelled from France, and all their houses confiscated, even the house in which this particular Jesuit lived for years. He enriched France with priceless and countless scientific treasures, but he was left to die in a shed. He is claimed as one of the glories of France, though he never renounced his Belgian citizenship and regularly went home to vote. Indeed King Albert has deputed a special representative, the Viscount de Ghellinck-Waernewick, the former President of the Royal Academy of Belgium, to let the world know the facts.

The subject of these actual and prospective honors, for though the event is being prepared for now the solemn unveiling seems to be put off till next June, is the Rev. Father Camillus de la Croix, of the Society of Jesus, a scion of the old Flemish nobility, who was born in the Château of Mont Saint-Aubert near Tournai, in Belgium, on July 14, 1831. He died in Poitiers, on April 14, 1910, so that he had nearly reached four score when they let his coffin down in the earth in which he had been digging for many years of his life, and from which he had won so much earthly glory. He was a most laborious and persistent archæologist; a wonderful discoverer of ancient ruins, who delighted France by showing it that it had been walking for centuries unaware

on some of the most remarkable ruins of Roman civilization.

When the French Jesuits had to leave France in the troublesome days of 1830 some of them went to Bruges, in Belgium, to establish a college there for the French boys who could not get a Catholic education in their own country. Bruges is a town of Hainault on the Dender, 14 miles north of Mons, so that the French boys had not far to travel to go to school. Naturally also the Belgians availed themselves of the opportunity afforded by the political disturbances on the other side of the border. The college was established in 1835. De la Croix was then only four years old and of course he was not a candidate for admission to the classes. But he entered later, and when Bruges was given up, he followed his old teachers to France in 1850 and there became a Jesuit. Looking up the old catalogues of the Society we find that after he was ordained a priest he spent most of his time in Poitiers, where the Jesuits had built a magnificent college—now no longer theirs. The Government has seized it, as it did all the rest. To our surprise we find that the future great archæologist of France was docketed as far back as 1877 as "*Dir. et Compos. Mus.*," which means that de la Croix was not only a director but a composer of music in the College of Poitiers. It was only in 1882, namely when the French Province had been dispersed that we find against his name "*Vocat. Archæol.*"; that is to say, when there was no more music to teach and no more sermons to preach he gave himself, or devoted himself to exploring the ruins which were plentiful in the hills around the city. In other words, he became an archæologist by force of circumstances. It was an excellent arrangement, besides, for he was thus enabled to remain near the confiscated college, and possibly might re-enter it again when France would come to its senses.

His success as a discoverer was marvelous, and as all his glory was reflected upon Poitiers the city was happy to honor him. He found vast Roman baths whose existence had never even been suspected though they were two hectares in extent; there were tombs of Christian martyrs in the sand hills; there was a marvelous crypt dating from the beginning of the Christian era; there was a temple dedicated to Mercury, with its sacred well, its votive vases, its Roman substructures, etc.

At Sauxay, 30 kilometres from Poitiers, he uncovered the ruins of an entire Roman colony. It was a veritable Gallic Pompeii with its temple of Apollo, its theatres, its immense baths, its palaces, etc. The discovery caused great excitement in all the scientific circles of Europe, and the excavations were soon swarming with representatives of the press and delegates from the learned bodies of every land. The French Government supplied him with funds, and he prosecuted his researches with the same success at Nantes, at Saint-Philibert de Grand-lieu, at Berthouville and elsewhere. "In ten years," said the *Gaulois*, and that was only the beginning of Father



de la Croix's scientific career, "he discovered more monuments than would have made twenty archaeologists famous."

The personality of the old Jesuit attracted almost as much attention as the curiosities he unearthed. He was like a remnant of the ancient days, and the reporters were never tired of dilating upon his personal appearance and peculiarities. Though a nobleman, he had an absolute scorn of the conventionalities of fashion in the matter of apparel. His hair was tossed in disorder, and seemed like a lion's mane; his tawny, flowing beard, and his wonderfully piercing eyes would have furnished painters with an excellent model for a mythological river-god pouring the streams out of one of his ancient urns, or an old sorcerer, as the people of Poitiers used to speak of him, evoking dead cities from their tombs. But no one thought of him as a malignant sorcerer. On the contrary his ready off-hand manner, his blunt frankness of speech, and the poverty of his own personal surroundings, which showed clearly that he was not working for profit, attracted every one to him. The workmen, especially, whom he employed in the excavations, were warmly attached to him. For he worked with them and worked more than any of them. He was as ready with his pick and shovel and crowbar as the very best; he could handle them with more skill and could continue at his work long after his companions were exhausted. Besides, he shared their meals, sympathized with them in their sufferings and consoled them in their sorrows, and the warm grip of his hand often concealed the money that he gave them generously to help them in their necessities.

After the expulsion of the Society from France he built a wooden shanty on the banks of the Clain. It was soon crowded with treasures from his excavations and rapidly developed into one of the curiosities of Poitiers. The savants and sightseers from all over Europe flocked to see the collection, and to talk with the disinterested old man, who continued his labors in spite of the infirmities of advancing years.

He died only two years ago, namely, on April 14, 1910, in a narrow room that stood half way between his museum and the little chapel where he said his daily Mass for years. It was a fitting place for the old hero to end his life, with science on one side and on the other the Lord, to whose glory he made science pay homage.

Aimé Octobre, the master-artist, has given us in bronze the strong features and statuesque figure of the learned religious. The scribes of the press will see in it the remarkable old man whom they were fond of presenting to their readers; his scientific friends and admirers will not lose the memory of the man they regarded with such reverence, and the poor and the afflicted of the city, of whom he was such a reliable and devoted friend, will be glad to have this memorial of the devoted priest, whom they loved so much and around whose coffin they wept when they hastened to the humble

shed, which had been transformed into a splendid mortuary chapel, and where they forgot all about science, and thought only of prayer. They knew that it was the only thing that Father de la Croix had really labored for.

X.

### Social Concept of Christ's Kingdom

#### II.

The visible Kingdom of God upon earth, as we have shown, is the Catholic Church. That all who belong to it are not living in a manner worthy of their high vocation we can readily admit. Christ Himself had foretold this fact in no doubtful terms: "Again the kingdom of heaven is like to a net cast into the sea, and gathering together all kinds of fishes." (Matt. xiii: 47.) The good are preserved, the bad are cast forth. So, we are told, it will be at the end of the world, when the angels separate the wicked from the just. It is compared once more to the wise and the foolish virgins. "Then shall the kingdom of heaven be like to ten virgins." The wise, as the Fathers interpret this parable for us, provide their lamps with the oil of good works; but the foolish have gone after their own desires, and when the bridegroom comes, when death summons them, are excluded from the eternal bridal feast. (Matt., 25.)

Here we evidently enter upon a new phase of the kingdom of God, which now becomes the kingdom of glory. Exclusion from this is the most terrible threat held out by our Lord: "There shall be weeping and gnashing of teeth," He says, "when you shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourself thrust out. And there shall come from the east and the west, and the north and the south; and shall sit down in the kingdom of God." (Luke, xiii: 28, 29.)

Admission into it is made especially dependent upon that virtue of charity which throughout Socialist literature is so strongly condemned, and because of which the religious orders of mercy are particularly pursued by Socialism with a relentless hatred. "Charity," says a Christian Socialist exponent of this doctrine, "is twice curst—it hardens him that gives and softens him that takes. It does more harm to the poor than exploitation, because it makes them willing to be exploited. It breeds slavishness, which is moral suicide." (White, "The Call of the Carpenter.") This is a perfect expression of Socialist doctrine; but it is not the teaching of Christ, Whose insistence upon charity is unrelenting. Only for the purpose of promoting revolution does Socialist philosophy permit the bestowing of alms. They are then to be distributed with a blare of trumpets, like the alms of the Pharisees, for else they could not serve their political ends. "But when thou doest alms," says our Lord, "let not thy left hand know what thy right hand doth." (Matt. vi: 3.) There is here no revolutionary motive.

In the kingdom of glory is finally to be found the completion of the kingdom of God, which, from first to last, is spiritual and supernatural, "not of this world," as Christ defines it. While the concept of the invisible kingdom of God within us blends harmoniously, as we have seen, with the idea of that widely extended and visible kingdom, which is the Catholic Church, these two together merge once more into the kingdom of glory as their final consummation.

Even here upon earth, however, we have in the Catholic and Scriptural doctrine of the Communion of Saints, the complete expression, in a manner, of that eternal kingdom over which Christ came into the world to reign, as the prophets had foretold:

"You are come to mount Sion," says Saint Paul to the newly converted Christian, in a language transcending all human words and thought, "and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the church of the first-born, who are written in the heavens, and to the God, the judge of all, and to the spirits of the just made perfect, and to Jesus, the Mediator of the New Testament, and to the sprinkling of blood, which speaketh better than that of Abel. . . . Therefore, receiving an immovable kingdom, we have grace; whereby let us serve, pleasing God, with fear and reverence." (Hebr., xii: 22 sq.)

Before this vision how utterly the phantoms of revolution fade away and the imagined Marxian commonwealth becomes an insubstantial fabric woven of the mists and darkness of the human mind, as at last the dream is scattered, and the night is lifted, and the true glory of the kingdom of God among men is revealed in all its wonder to the aching human sight. What then shall be that ecstasy reserved to us in the joy of those "eternal years," when we at length shall see no longer, as now we behold, "through a glass" darkly, but even as we ourselves are seen, "face to face" with God.

Of all this Socialism and its allied philosophies would rob the souls of men. Through the windows they enter into the house of life—under pretence of purely economic considerations—and thence quietly steal away the one treasure which it is death to lose, which the glory and power and riches of all the world could never buy.

The first lesson taught us in the Gospel is to turn our eyes from this little speck of earth on which we dwell, this atom whirling in its narrow orbit round the sun, this mote among the starry universes, and to lift them up to higher things, to the immortal destiny for which we were created. "Therefore, if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon earth, for you are dead and your life is hid with Christ in God." (Col. iii: 1, 2.)

This other worldliness, despised alike by Socialism and individualistic Capitalism, but most constantly insisted upon by Christ and His Church, does not, as our

opponents imagine, conflict with even the least of our duties to humanity. It is on the contrary meant to be the most potent stimulus for the perfect fulfilment of them. It is because each moment is large with possibilities for eternity, and because these are to be realized here upon earth in faith and hope and charity, and in all good works, that the saints have ever been the greatest benefactors of their race.

When the heroic Saint of Avila determined to found a convent of her order with only four ducats in her possession, the rashness of the undertaking was on all sides urged upon her. "Four ducats and Teresa," she responded with characteristic faith and energy, "four ducats and Teresa are nothing; but four ducats, Teresa and God are more than is necessary."

The Church in America to-day, with its strenuous activities and glorious progress in every field, arousing the envy and hatred of bigotry on all sides, is a living argument of this incontestable truth. "To-day we see a great Church in our midst," wrote a non-Catholic writer in the *Outlook* some years ago, "the greatest of all our churches for the substance of power already won." Rightly he then points to its "prospering vigorous work on so great a constructive scale that no such labors have been seen since the great ages of the friars. Here, everywhere are rising cathedrals, churches, schools, seminaries, monasteries, convents, and hospitals—largely endowed by the pennies of the poor. The American business air pervades community and clerical life." It is life filled with loyalty to country, and animated with zeal for all true science and philanthropy, because inspired solely by the love of God.

The world is indeed a stage and each man's part is assigned to him, which he is to act to the best of his ability. It matters little what, for the short hour, that part may have been when death at last rings down the curtain on our lives, and all the trappings of our state and rank are cast aside for ever, purple and rags alike, and we stand but as creatures before the Creator, all equally awaiting the judgment which must decide our fate for an eternity of bliss or woe.

Such teaching, we are well aware, is denounced by Socialists, "Christian," so-called, and un-Christian alike, as capitalistic and reactionary. In fact, however, it is neither. It is only the plain doctrine of Christ, as much opposed to the pagan principles of many of our modern kings of commerce and industry, as to the no less pagan spirit at the heart of our present Socialistic agitation.

Other worldliness, when rightly understood, is but the consummation of heroic charity, of love for God and for our neighbor, of complete self-sacrifice for our fellow-man, which finds its perfect expression in the perpetual consecration of the religious life. It is because the good which now we do to our neighbor will at the last day be accepted as done for Christ Himself, that oppression has nowhere been opposed so bravely and unselfishly, or charity practiced so lavishly and purely as



within the fold of the Catholic Church. Than her, labor has never known and can never find a more sincere and constant friend.

JOSEPH HUSSLEIN, S.J.

### Two Marriage Cases

Our readers can recall, perhaps, the Banister case. A few weeks before parliament legalized in England marriage with a deceased wife's sister, a Mr. Banister went to Canada to contract such a union. At the time it was contracted the marriage was null before the civil law, and Mr. Thompson, their clergyman, could have repelled the Banisters from the communion table with impunity. Fortunately for them, though most unfortunately for Mr. Thompson, the legalizing Act became effective while they were at sea, and they who had sailed from Quebec in an extremely irregular condition before the law, landed in England man and wife by virtue of the statute. Mr. Thompson, however, insisted that they were not such in the eyes of God and the Church of England, and refused them communion. They took action against him in the Court of the Arches, and won. He appealed, going in the end to the last resort, the House of Lords. What the decision would be was clear from the moment Lord Halsbury laid down the principle that there is no ecclesiastical law in England opposed to parliamentary law, and that a marriage valid according to the latter must be treated as such by every ecclesiastic of the Establishment in the Kingdom. Judgment has been given in favor of the Banisters, and Mr. Thompson will have to submit.

Another case involving validity of marriage has just been decided in the Quebec court. A French newspaper spoke of the person with whom the ex-priest, Chiniquy, had contracted marriage legally valid, as his wife. This displeased Mr. Bégin, the editor of *La Croix*, who expressed very freely his opinion of the relations between the two. Both are dead, but their daughter brought an action for damages on the ground that the logical consequence of Mr. Bégin's words was the assertion of her illegitimacy. The case was used by the Protestant community to display a good deal of ill-feeling against the Church. Judgment was rendered against Mr. Bégin for \$3,000, and in giving it Mr. Justice Greenshields said: "In matters purely civil, no Church, be it the great and powerful Roman Church, or the equally great and powerful Anglican Church, possesses any authority to override the civil law."

Bishop Farthing of the Episcopal Church and his followers ought to weigh these words seriously. For more than a year they have been trying to dragoon the Federal Parliament into a wanton overriding of the civil law of every province in the Dominion. That every lawyer of name in the country declared the thing impossible constitutionally did not deter them. In convention, in synod, from the pulpit, from the platform, they kept up their shameless clamor, till at last a member of parlia-

ment introduced a Bill which the whole Supreme Court of Canada declared to be unconstitutional, and one of the bench, one of their own religion, declared to be in itself impossible. As Justice Greenshields knows very well, the Catholic Church has never tried to override the civil law. The law of Quebec, inasmuch as it differs from that of other provinces in the matter relating to marriage, is, as Mr. Justice Anglin showed in his masterly judgment, the necessary result of the historical sequence of events in that province from its first settlement by France, not the effect of ecclesiastical agitation and wire pulling. Mr. Justice Greenshields' words condemn his Protestant brethren, clergy and laymen, who having been rebuked so severely by one they considered all their own, will, if they have the slightest sense of decency, desist from their lawless agitation.

Mr. Justice Greenshields also said: "No Anglican, Presbyterian, Methodist, or Roman Catholic has the right to say in public life of a private individual, that according to the law of his Church that individual's marriage is no marriage." With all respect to the judge's professional learning, we suspect that his dictum is hardly sustained by the law. In the Banister case Mr. Thompson said the marriage of the Banisters was null and void, not according to the law of his Church but still worse, according to his view of that law. He was not told that he might not say that, but only that he might not give effect to his view by depriving them of their rights as members of the Established Church. The Sovereign himself shows subjects what they may do. He excludes from his court divorced persons who have married again validly under his law, either because he holds their marriage null and void, or else because he respects those who so judge them. Hardly a week passes without some open assertion that according to the law of this Church or that, divorced persons married to another man or woman by the civil law, are not married. It is simply a question of fact. They are married civilly but not ecclesiastically. The agitation of Bishop Farthing and his friends confirms this. They demand as part of the universal marriage law that it shall be a misdemeanor to say of those civilly married, that they are not really so. If this is already forbidden, why did not Mr. Justice Greenshields, who is, we believe, a personal friend of Bishop Farthing, point out the fact and save the Bishop from unnecessary and foolish talking.

HENRY WOODS, S.J.

### IN MISSION FIELDS.

#### LATE CATHOLIC CENSUS OF INDIA.

In the *Catholic Herald of India*, June 5, J. C. H., analyzes the past ten years of prosperous mission work in India, the results of which are given in the late Catholic census of that country. He says:

And first what do the Catholic Mission returns themselves show us for the last decade? We tabulate here the answer for India and Burma, omitting Ceylon, where

the Catholics have increased 37,000 in ten years, and are to-day with 322,000 the Christian denomination of the Island.

Catholics.	1901.	1911.	Increase per cent.
(a) Latin Rite			
British India and Burma..	1,312,224	1,624,267	23.8
French India .....	25,859	25,918	....
Portuguese India .....	262,650	296,148	12.7
(b) Syriac Rite .....	315,923	364,660	15.4
Grand totals .....	1,916,656	2,310,993	20.6

Our grand totals show an increase of 394,337 souls, or 20.6 per cent. for the last ten years, a rate at which Catholic membership will double in less than fifty years. This advance is surprisingly great when contrasted with the increase of only 7 per cent. of the general population of India, and with that of 61,036 souls in all, or 15.6 per cent., scored by the Anglican denomination, the body next to Catholics in point of membership. . . . Yet they, and other denominations, have found rich soils where crops are as plentiful as they were unexpected. Thus the Welsh Presbyterian Mission on the Khasi hills, and the Baptists among the Garos and Nagas of Assam; the Anglicans among the depressed Malas, and others of the Telugu country, where even Brahman landlords helped on the mass movement; the Baptists again in the Kistna, Nellore and Kurnool districts of Madras; the American Methodists among the "sweepers" of the United Provinces and of Punjab, and the Congregationalists in other parts of the country. And the list might be lengthened. No wonder that the advance of some denominations is by leaps and bounds. Three of them have more than doubled and two more than trebled in the last decade. ("Catholic Directory of India for 1912," p. 594c.) Some of the most spirited pages of their Mission literature are of recent date, and the tide may go on rising. Some Catholic Missions, too, have, in addition to other necessary work, adopted the same line of least resistance, the line of largest immediate promise. And they have done so with quite remarkable success. The Calcutta archdiocese, for instance, has gained 128 per cent. in ten years; Lahore, 188; Krishnagar, 79; Hyderabad, 64; two missions in Burma, 117 each. ("Catholic Directory," p. 503.) The Chuhra of Lahore, the Mundas and Oraons of Chota Nagpore, the Santals of Eastern Bengal, the Karens of Burma, the Telugus of Hyderabad, and many other tribes and castes will join the Church in thousands, if only they are helped and welcomed. It has even been asserted that of the sixty or more million low and out-castes, aboriginals and hill folk, half could be gathered into the true fold within two or three generations, provided a prompt, aggressive and adequate Gospel campaign were now made among them and the shepherding staff enlarged in consequence.

One of the first pioneers of the Chota Nagpore Mission still at work in the front line, the enthusiastic and experienced Father John De Smedt, S.J., lately put the case in a nutshell when he told us: "Turn to the aborigines; they are the best." It looks in a certain way as if "the future of India lay more with the pariah than with the Brahman." It is as of old. First the infirm, the cripple, the depressed (St. Matthew xi, 5). "The common people heard Him gladly," says St. Mark (xii, 37), while the Scribes and Pharisees had other things to mind. So now also the work starts from the bottom and is all up-hill. A good Christian education will enable the humblest to compete successfully with the highest classes. The very transformation wrought among "the

depressed" will be a unique triumph. The middle classes, too, continue to act upon the light received, and even high-class converts are multiplying.

## CORRESPONDENCE

### The Petty Schism in Armenia

ROME, June 16, 1912.

At the beginning of the week was published a Pontifical Letter, censuring the turbulent Armenian Catholics who have driven out their Patriarch, Mgr. Terzian. It will be remembered that owing to the activity of these disturbers the Turkish Government refused to permit the Patriarch to exercise his functions. Through a so-called Catholic National Council they supplanted the ecclesiastical Administrative Council, of which the Patriarch is *de jure* president, and refused to acknowledge his authority. The Armenian Synod held here in Rome last year clearly defined the limits of competency of the National Council in matters belonging to the Administrative Council, and by official letters to the clergy and people announced their decision. This decision was approved by the Holy See, which also sent to Armenia a letter endorsing the same.

Among the schismatical Armenians there is a National Council which rules everything, but the schismatical patriarch has little or no authority, and is not officially recognized by the Turkish Government. Certain recalcitrant Catholics desired the same situation among the Catholic Armenians, although the Turkish Government in the past has recognized the Catholic Patriarch as the national head of the Armenians. However, at present in return for the support of the schismatics at the last elections the present administration at Constantinople has taken occasion of the disturbances raised by the few marplots among the Catholics to refuse further official recognition to the Catholic Patriarch. Thereupon the Catholic National Council, entirely in the control of the opposition, expelled the Catholic Patriarch from his residence and elected an Administrative Council of ten, all opponents of the Patriarch, and through these have taken possession of all ecclesiastical property and attempted control of all things ecclesiastical, as well as civil.

The Holy Father in his letter severely reproves them for what they have done contrary to the sacred canons and to the orders of the Holy See, nullifies all their acts, as far as they have trench upon ecclesiastical right, declares the present ecclesiastical Administrative Council illegitimate and schismatic, and excommunicates all its members, together with all others who are in rebellion against the proper ecclesiastical authorities.

The Liberal press in Italy has tried to make capital out of the letter, insisting that it is a direct blow against the Young Turks and in support of the Italian Government. To meet this an official statement has appeared in the *Osservatore Romano*, denying all political intent in the letter, and reminding the Liberals that the official acts of the Holy See in the government of the Church are concerned with the interests of Catholicity, are inspired by no consideration of political or material benefit to this or that State, and are actuated solely from motives of the spiritual welfare of the faithful and of the Church in the fulfilment of her lofty ministry. These two points of view are clearly distinct and are duly kept apart, except by those who are interested in injecting confusion into the situation.



Up in the neighborhood of Valtellina, north of Bergamo, the Catholics have taken a special interest in local politics, and have begun recently to win out in the elections. This has exasperated the Anti-clericals to a degree, and with the help of certain government officials they have entered on a continuous persecution of the clergy and the Catholic electors. Recently a popular parish priest was arrested, after a successful public meeting of Catholics, on the charge of disrespect to a police officer, and fined a nominal sum. This brought the matter to a head, and after public protests right and left, led up to an interpellation of the government in the Chamber of Deputies upon the protection of the civil and political rights of the minority. The Ministry answered that on investigation of the affairs in point they had found the Catholics provoking the trouble in Valtellina, and alleged in proof a long list of prosecutions of the clergy and Catholic organizers there.

This has proved a boomerang: for the press has published statistics from the court records showing that out of fifty-eight such prosecutions in Valtellina during the past eighteen months there resulted thirty-four absolute acquittals, two cases withdrawn, ten convictions, nine for petty violation of municipal ordinances, with regard to public meetings, and one for corporal punishment of a refractory school boy, leaving ten cases still on the docket and two unaccounted for. The prosecutions thus give evidence of the persecution charged.

In Rome last year, because of the Exposition, and this year because of the war, things have been kept pretty orderly, and in consequence the Catholics were able last Sunday to hold several crowded public processions of the Blessed Sacrament with adequate police protection, and only a slight attempt at Anti-clerical disturbance. However, it is not so long since two of the ecclesiastical students of the Scots College were severely stabbed near Marino. Your correspondent himself was wont, with no thought of need, to wear a black thorn stick; but advised that this was an unusual article of apparel for a cleric in Rome, he has foregone the pleasure. He now regrets, in view of possible contingencies, that his early education was misdirected, and wishes that some of the hours devoted to the classics had been given over to a regular seminar in the manly art of self-defence.

C. M.

### Railway-men in France

LYONS, June 25, 1912.

A few weeks ago an Anti-clerical paper related with great indignation that a large body of Catholics, railway-men, had marched in dank and file through the streets of a noted city, with band playing and banners flying.

And, indeed, they had—five thousand of them—and the city in which they had dared to do so was Lyons, the second largest of France. The occasion of this "insolent manifestation" was the pilgrimage of the *Union Catholique du personnel des chemins de fer*. It was directing its steps to the renowned sanctuary of our Lady in Fourvières, Lyons.

This association of Catholic railway-men is purely religious in its character. Those who enter it do so only for religious motives; they find in it neither material nor professional advantages of any kind. It was founded in 1898, by the Abbé Reymann, their curate in the suburbs of Paris. The beginnings were small indeed, compared to its present strength. Only 111 members were present at the first pilgrimage in Montmartre (1898); 326 at the second, while on June 2 of this year,

there were more than 5,000 in Lyons, one-tenth of the entire membership, which is now 50,000. There are in France about 340,000 trainmen all told.

On Saturday evening, June 1st, about 1,200 railway-men arrived in Lyons. They came from Paray-le-Monial, where a retreat had been given to those who had managed to be free for two days. During the whole night delegates arrived from every part of France, and at 4 a. m. hundreds of *cheminots*, still black with the coal dust of the road, climbed the slopes of Fourvières hill.

The Communion Mass was said by the coadjutor of the Cardinal, Mgr. Déchelette, and the crowd was such that many people had to stay outside of the basilica; the Cardinal himself was present at the solemn Mass at 11. There were in attendance railway-men from Paris, from Brittany, from the north, the east and the south, almost every group with its banner; the banners, 147 in all, forming a semi-circle around the altar. Between the two Masses meetings were held, where the men were especially exhorted to apostolic activity, and to frequent Communion. As a matter of fact, every group, or local division of *cheminots*, has at least one general Communion day, care being taken that on every day of the year there is at least one group receiving.

At 5 p. m. the men came together again before the basilica of Fourvières, and from there marched, two by two, carrying banners, preceded by the band and followed by an enthusiastic crowd. In that fashion they marched through the big city down to the Cathedral St. Jean, cheered almost all the way by people who have always a warm spot in their hearts for the manly, though begrimed railway engineers. The sight of 5,000 sturdy, fearless men on a pilgrimage to our Lady, though not altogether quite novel to the inhabitants of Lyons, was calculated to awaken their enthusiasm, even of those who have nothing Catholic but the name. We all love the hard-working, big-hearted, though often rough railway-man; we admire his bravery in face of danger; we praise his patience, his daring and courage. Why should we not likewise be enthusiastic over his greater courage when he dares to show the world that he is not ashamed of his faith, but is proud of it.

It is not, however, only among the people of the lower classes of society that this religious awakening, which is felt all through France, is discernible; the intellectual world also has become interested in religious questions, and among them Catholicism is making great progress.

A few facts related in a neutral Review, *l'Opinion*, by a writer well informed on university subjects, may illustrate this matter: In the Superior Normal School of Paris nearly one-third of the students are active, practical Catholics, while eight or ten years ago there were only five or six Catholics in that school, which gives to the State Colleges of France the greater part and the most renowned of their professors. The Catholic University professors and College professors have founded a "Union," which has now 200 members—a small number, it is true—but it is composed of men who, though entirely at the mercy of the government, are not afraid to profess their faith. Even in the higher classes of the best State Colleges of Paris, Condorcet, Henri IV, Louis le Grand, this state of mind is attested by the professors themselves: "The greater parts of our pupils," one of them says, "are practical Catholics, and among the indifferents there are no Anti-clericals. Those who do not believe feel the value of belief." And finally at the Sorbonne, the students of philosophy have elected a Catholic as their professor.

E. P., S.J.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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## Christian Labor Unions

A recent expression of the Holy Father strongly approving the Catholic Labor Unions of Germany was at once heralded throughout the Socialistic press, as a condemnation of the Christian Unions, and as a direct endorsement of capitalistic oppression on the part of Rome. The *Vorwärts*, the official Socialist organ in Germany, immediately wrote a lengthy article, which was eagerly translated by the leading Socialist paper of the United States. We quote it in part, to show the animus of the Socialistic movement, and shall then add the explanation which the Church has officially given:

"The attack upon the Christian Unions does not come as a surprise. It merely agrees with the policy advocated continuously by Pius X since his election, a policy which aims to put down every democratic impulse within the Catholic parties, to make the episcopate the absolute master, not only of church affairs, but also of the political activity within the Catholic world, and above all to hinder the Catholic workers in their economic struggles and to take the last shred of independence from their organizations. Indeed, the Christian Unions would probably have come under the Pope's ban at least a year ago had it not been that fear was felt for the effect of such a move upon the Reichstag elections.

"The elections are over, and the Pope need not now consider the political exigencies of V. Bethmann-Hollweg. . . . The Christian Unions must be forced into the Catholic Unions, the non-Catholics can not be admitted. . . . Thus the Catholic workers will be deprived of the management of their own affairs. Will they submit to this?

"In its political aspect the Pope's action is an extremely significant sign of the power of capital and of the complicated manner in which capitalism strengthens its position with the aid of religion. Capitalism proceeds openly and brutally when it can. The American trusts buy up the judges and other authorities, pay the politi-

cians, found churches and universities, found sects and finance the clergy. . . . But in Europe, with its older history, capitalism has an immense number of ideologues at its disposal. The Pope may—enmeshed in the Middle Age conception of his Church and his power—assert that he is merely following divine injunctions when he makes it impossible for Catholic workers to fight for their economic interests. But in reality he is serving only the exploiting interests of capital, and the Vicar of God in all his glory is merely a servant of capitalism, for which no ideas, if they are usable, are too ancient and outworn, too contradictory to all modern conception, but that capital is willing to use them for its own purposes. Now the Catholic workers will come to learn that fact more easily, and then they will refuse to remain willing slaves of the exploiter, but instead of being bondsmen, as they were once called by a Bavarian bishop, they will become free men and will cooperate in the great work of emancipation of their class."

This piece of cunning slander and innuendo, with its misrepresentation of the words of a great Catholic prelate, commenting upon a passage of Saint Paul, is without any foundation in fact. Many Catholics, it is true, likewise attached "undue significance" to the Holy Father's reply, while others were exceedingly disquieted by these occurrences. Mgr. Heiner at once, therefore, wrote an explanation from Rome, stating that no change whatever had taken place in the attitude of the Church towards the Christian Labor Unions, which have hitherto always met with the express approval of the German episcopate, and whose Catholic members are likewise supposed to belong to distinctively Catholic organizations.

This communication has now been officially confirmed to end all controversy. "The declaration of Mgr. Heiner," says the Apostolic Nuncio at Munich, Mgr. Frühwirth, "corresponds with the mind of the Holy Father. He is always animated by the desire to see an end put to the conflict of opinions in Germany. His Holiness, who knows well the loyalty and love of German Catholics, heartily blesses them all, and encourages them, especially the workingmen, to continue to work in harmony for the good of the Church and of the country, keeping faithful to the Pontifical directions under the leadership of their bishops."

He later indicated that a final answer would most probably be accorded to this question by the Holy See itself. Such a decision will be of the utmost importance for labor in every part of the world. In view of the dangers to which laborers are at present exposed on all sides from Socialistic agitators, such an expression from the Holy Father, made in conjunction with the episcopate, will most probably help to the solution of many difficulties. "It is the earnest desire of the Holy Father," says Mgr. Frühwirth, "that both sides desist from painful and hurtful controversy, especially in the press, and leave the Holy See to examine this important question, together with the bishops, and then give the necessary prescriptions. The Holy Father has full confidence that all his devoted children will adhere to this desire."



### Y. M. C. A. Activity

We learn from a circular that the Young Men's Christian Association of Brooklyn is conducting a Summer Vacation School for boys, "to afford an opportunity for the left-back boy to catch up," "combining work and fun," "special coaching" and "Summer Sports," and also helping "the bright boy to forge ahead and the promoted boy to keep ahead." Let us quote the circular: "The text books are those used in the Public Schools. *It is suggested that pupils borrow a set of their school text books for the purpose of summer study.*" [Italics in circular]. "A fee is charged for admission, and the daily schedule embraces school sessions in the morning and gymnasium and swimming pool in the afternoon." Then there is an "Advisory Committee," composed of three District Superintendents and six principals of the Public Schools. Here let us recall that the official organ of the Y. M. C. A. in its May issue proclaimed the Y. M. C. A. to be a "Protestant organization." We do not question the right of a public school teacher as a private citizen to make profitable use of his knowledge and experience in the schools of the Y. M. C. A. But for the Y. M. C. A. to use District Superintendents and principals of the Public Schools, not as private citizens, but clothed with all the moral power their offices imply is a very different thing. The teachers teach what boys are sent them: the member of an advisory board gives his experience and influence to the work of fostering and developing the school. Nor can the Y. M. C. A. say that the gentlemen in question give their services as private citizens. The very formulating and printing of the circular show the contrary to be the case. Moreover, without disrespect to those gentlemen we may say, and all will admit, that there would be no profit in using them to form such a committee apart from their office. The Y. M. C. A. was aware of this, for of all the citizens of Brooklyn—and there are many of high standing favorable to that organization, they chose not one, but confined their committee to the higher officials of the Y. M. C. A. Is this not a clear case of a "Protestant association," exploiting for its own profit and purposes the officials of a State or municipal institution?

If religious men and women are to be debarred from the thankless task of instructing the poor Indian because they chance to wear a garb which simply indicates that they are Catholics, how is it justifiable for Public School Superintendents to lend their influence and their prestige as city or State officials to further the aims and purposes of a sectarian body? Again, by what right may the school books, paid for by Protestants and Jews and Catholics alike, be diverted to the use of the schools of the Y. M. C. A.? Suppose the case reversed. Suppose Catholics were to open vacation schools and engage District Superintendents and Principals of Public Schools of New York to act as an advisory board, and use the public school books paid for by the city, how the air

would quiver with charges that Catholics were using the machinery and equipment of the Public Schools for their sole benefit! How Protestant pulpits would ring with denunciations of Catholics, and ministerial bodies throughout the land would protest and pass resolutions denouncing this latest encroachment of the Pope of Rome! Would the city fathers fail to take cognizance of the action of its officials and to call them to account? The conduct of the Y. M. C. A. stamps that organization, not only as a proselyting institution, but in this instance as attempting to grab the public school system of New York, and make it subsidiary to the mission work of the Y. M. C. A.

### Read Before You Write

Some of our esteemed Catholic contemporaries have taken up with some eagerness a grievance held against us by an Irish magazine because of our statement that a recent book issued from a Catholic house by an author who had written much in the same magazine was not a Catholic story; and they at once jumped to the conclusion that we wanted Catholic devotees and devotions sprinkled over every chapter. Had they read our views on this matter in "Catholic Writers and Reviewers," January 20, 1912, they could not have so concluded, and had they read the book in question, they would find our criticism mild. A book that deals exclusively with worldly people who, for all the reader is informed, may have any religion or none, and are apparently no more influenced by religious motives than respectable pagans, does not become Catholic because the writer is, or has previously written stories that are truly Catholic. If, besides, its literary merits are inconsiderable we cannot be expected to ascribe to it the qualities that belonged to some of its worthier predecessors. There are certain Catholic authors who are wont to write for secular publishers and the general public stories which, though quite innocuous, are carefully disinfected of Catholic sign or symbol. This they have a right to do. Then when the secular market is exhausted, they turn over the colorless production to a Catholic publisher, and palm it off on the Catholic public as a Catholic story.

This they have no right to do. We felt bound to protect our readers from such impositions, and Catholic editors who read narrow views into such criticisms had better first read the productions criticized.

### How Women Can Vote

Though the Baltimore convention eschewed discussion of Woman Suffrage, it was the occasion of an instructive pronouncement on that interesting question. Wishful to improve the tamer hours in the intervals between balloting by interviewing celebrities, a reporter approached Mrs. Josephus Daniels, who shares in the popularity of her genial husband, the distinguished editor

and political leader of North Carolina. Reluctant to be interviewed, she would have her eloquent partner "do the talking for the family," but when pressed for her views on woman suffrage she said she had none, as there was "no suffragette movement nor any such organization in North Carolina"; but she added patriotically: "While I do not think our women want the vote, I am sure they would not be wanting in action if voting became a duty."

We are quite sure of it; and also that the women who busy themselves mainly with the distinctive duties and functions of womanhood are those who would vote most conscientiously and intelligently should the right of suffrage be accorded them. Meanwhile Mrs. Daniels has no anxiety to possess the freedom of the ballot box, for she feels that she suffers no disfranchisement.

"You see," she remarked, when encouraged by her husband to express herself, "I don't want a vote. I have four boys to vote for me. Don't you think that raising four boys to vote wisely and well is patriotism enough for one woman?"

Surely; though there are some who have done even better. We know one patriotic mother who has seven sons eager to vote for Taft, and an equally patriotic Democrat whose eight sons are ready and qualified to vote for Wilson. It is clear that such quiet, undemonstrative mothers exercise a far greater political, as well as moral influence, than those women who are more concerned with possessing the privileges of manhood than with discharging the duties of womanhood. The time may arrive when good men will insist that women shall possess, nationally, the right to vote which they now exercise in many localities. Mrs. Daniels has shown them how they can exert in the interval more than the influence of the single ballot. They have in their power a system of multiplied plural voting to which no statesman will raise objection.

#### Portugal's Love for Belgium

About the middle of June a ship was seized at Zeebrugge, in Belgium. It was supposed to belong to a coterie of Portuguese royalist refugees, and its seizure suggested to the anti-clerical *Matin*, of Paris, that it was proper to remind Belgians in general that Portugal had always been kind to them, and that therefore it would be a friendly act to hand over all Portuguese "suspects" to the Government of Lisbon.

This suddenly burgeoning friendship furnishes a typical instance of the adaptability of the average practical politician. It must amuse the Belgians, for they cannot fail to remember that before the elections of June 2, the *Mundo*, one of the principal papers of Portugal and a Government organ, was vilely abusive of the Belgian Conservatives. It was banking on what seemed the sure triumph of the Liberal coalition, and it advocated a violent persecution of the Clericals right after the elections; for was it not sure that the Govern-

ment would be ousted, that the millionaire Socialist Vandervelde, the President of the International Socialist Bureau, was to be in the new Ministry and the party of the torch and barricade would be in full fling? But the hare was cooked before it was captured. The elections all went wrong and the Clericals were more strongly entrenched than ever. Hence this sudden attack of friendliness. The hypocrisy of it all is perfectly well understood, and it serves to show how in the recent fight at the polls one side was backed up by outside influence of the most sinister kind. Belgium does not propose to drop into the condition in which Portugal finds herself at the present time.

#### Youthful Thrift

Thrift is a virtue that is said to be growing so obsolete now-a-days that "parsimonious" or "stingy" are the gentlest terms applied to those who practice it. Yet if our young men were more given to saving and did not take such an unworthy pride in being considered "spenders," many of the economic and moral problems facing them would surely be easier of solution. An early marriage, for instance, is, of course, out of the question, for a man who is always living so close to his income that a period of illness, or enforced idleness makes him a borrower. Suppose, however, that a youth earning eighty dollars a month were to lay by at interest but one-third of that sum, would he not be well able in a few years to support a wife?

But with many of our young men, to have a good bank account seems to be thought a meanness, for it is "the mark of an open-handed gentleman to be lavish of his money." It is likewise the mark of a spendthrift, be it said, and exposes him, moreover, to many grave temptations. The man who is saving for some worthy object a generous portion of his salary will be less prone to certain excesses than are his prodigal friends. That he may have something each week to add to his bank account he will avoid, for example, the café and the card table.

Let our young "spenders" become for a season "savers." The experiment will at least be a novel and interesting one, and will certainly make them better and happier men. For of much higher value than the money saved will be the strength and vigor the practice of thrift gives the character.

The Ottawa *Citizen* regrets that the Congrès de la Langue Française finds it opportune to stir up discord between French-Canadians and English. It adds that the only treason Canada has to fear is that which would arise from a difficulty between the races and the religions of the country. It tells the Congress that what is needed to develop Canada and make of it a nation is the abolition of the differences arising from race and religion.



It would be so easy to procure this abolition, and to make the only possible treason impossible. The French have only to lie down and allow a certain class of noisy agitators to trample their language and their faith out of them. But why should not the noisy agitators lie down and be trampled into good French-Canadians and good Catholics? The *Citizen* should know that between these two extremes there is a golden mean. Let it and its friends desist from aggression and all will be well. "Live and let live" is all the French ask for; and the *Citizen* must recognize that it has no right to take offence because the French show signs of life.

## LITERATURE

### Catholic Books and Their Critics

AMERICA was unable to approve a recent novel by a distinguished French Catholic writer because it deals with subjects and situations that render it unsuitable to our readers; and fault has also been found, from time to time, with books and passages by other authors who are in good standing as Catholics and writers. On the other hand we have commended works which, though good in content, object and workmanship, were censurable from certain view-points. In such matters discrimination must be exercised. Considering the number of clever literary productions, brimful of poison without its antidote, that are received with extravagant eulogy, the Catholic critic should be slow to condemn publications that are both able and well intentioned. It is no worse to approve a bad or doubtful book because it is clever than to condemn a good one because it fails of perfection.

Nor is a book necessarily bad because it is not suitable reading for everybody. The censor must consider the object of the writer, the conditions of the country and class whose diseases are to be cured, and the acquirements and requirements of the public to which the high literary level of his work would intrinsically appeal. Only people of considerable education, for example, will appreciate the charm and finish and subtle characterizations of "John Ayscough." He has always a good Catholic lesson to teach, but writing under a penname for the general public, his methods of teaching it are unconventional. In "Marotz" he devotes 120 pages to picturing in glowing words the interior workings of a convent of cloistered nuns, with a sincerity of art that cannot fail to attract the most worldly and convince them against their will of the charm and lofty nobleness of supernatural life. But, apparently to win that class of reader, he had first portrayed a priest who is shockingly vulgar and a miser, though he is in no way needful to the plot. A description of a young man's fall, which enters into the woof of the story, is omitted from the recent revised edition; but of the two we had rather have that part eliminated which tends to inoculate readers with disrespect for God's priesthood. It is bad if a passage or chapter, however well intended, should prove suggestive of evil; it is much worse, if they imbue the reader with contempt of the God-given sacerdotal power which is the ordinary corrective of that evil. It is clear that the conscientious critic's approval of such a book must be carefully qualified.

But if the story is devoid both of marked ability and Catholicity of tone, it would be a dishonest imposition to commend it to Catholic readers merely because its author and publishers are Catholics. Should personal acquaintance or family connection or past reputation influence the critic to eulogize such a work, he descends thereby to the class of

literary log-rollers. In a paper read before the Catholic Educational Association, at Pittsburgh, Dr. O'Hagan rightly insisted that our children must be directed to "Catholic authors whose works stand for truth and are verily an inspiration and a guide," and he strenuously objected to "the galvanizing of Catholic literary mediocrity into greatness or popularity either in our schools or out of them."

The literary columns of AMERICA are conducted on that principle. Catholic literature is best served, we believe, by telling the truth as we see it, candidly and charitably, about the books presented for criticism, whatever be the religion of author or publisher, and whatsoever our personal relations with them. Yet the *New World*, of which Dr. O'Hagan is editor, cites with approval a criticism of AMERICA precisely because it has assumed the attitude he defended at Pittsburgh. An anonymous writer in the June *Irish Monthly*, who is described as "a member of our staff, to use a favorite euphemism of country newspapers," complains that AMERICA had no worse fault to find with "The O'Shaughnessy Girls," by Lady Gilbert, than this: "They are all good if somewhat worldly people; but if they ever went to Mass, said a prayer, received a Catholic education, or were Catholics at all, the author fails to inform us." And he replies: "Yes, because the story is one of Blackie's Christmas books which are meant for young women and girls of all classes and creeds and address a vast audience all the world over."

Now the only imprint on the book, as we received it, is not Blackie's, but a distinctively Catholic publishing house, "Printers to the Holy Apostolic See"; and the frontispiece, the first object to meet the eyes of the Holy Father, presents two ladies décolletées. As this rather mediocre book, written by a Catholic author, published by a Catholic firm, with characters bearing Irish names and located chiefly in Ireland, has no trace or hint, from cover to cover, of anything distinctively Catholic, we were bound in honesty so to inform our readers. But there was worse we could have said about it. We have to guess at the education of the main and approved personages, who are of the worldly type; but of the minor characters, Mrs. MacRory O'Rourke is commended for having "sent her children to first-rate schools. Her son is at present at Harvard University." But the only despicable character, who is represented as repulsively snobbish, was educated "by the nuns in Dublin." This, we submit, is not connotative of the "Irish accent and Catholic tone" postulated by the writer in the *Irish Monthly*.

However, he adds, "a Catholic novelist is not bound to parade Catholic practices or Catholic doctrines." The question here is not of parading them, but of studiously concealing them. It is one thing to obtrude Catholic expression, and quite another to be ashamed of it. The former would indicate bad taste, the latter religious cowardice. A passage from "Catholic Writers and Reviewers," Vol. VI, No. 15, is pertinent: "This studied exclusion of the distinctively Catholic note we consider, if not a moral weakness, a serious literary defect. A novel is a portrayal of life and character, and when the novelist deliberately suppresses that which he must believe, and which is, the most character-making element in the lives of men and women and children, he presents by so far a maimed and defective picture. We do not mean that Catholic devotions should be obtruded, but wherever Catholic principles and practice have a decided influence on the evolution of character, the conquest of temptation and the attainment of heroism, then the artist not less than the Catholic should give such causes due prominence on his canvas."

But the *Irish Monthly* writer is satisfied with "negative" Catholicity: "that is, excluding all that is hostile and offensively hostile to our country and our creed. . . . It is

enough if his Catholic spirit and training help him to produce work that is good and pure and wholesome and pleasant." If this is all the Catholic writer has to do we do not see much need of him. Dickens, Cooper, Mayne Reid, Jules Verne and a host of others fulfil these requirements very well; and if writers who are Catholics must also exclude Catholic environment, and divorce Catholic faith and practices from what is "good and pure," etc., we fail to see how their productions have better title to the Catholic name than those of Dickens and his class.

There are other indications in the views and phrasing of the latest *Irish Monthly* that the venerable and cultured octogenarian who has conducted it with distinction for half a century must have vacated the editorial chair. There are epithets painfully out of harmony with its high traditions. There is a long article on Sir William Butler which is frequently ungrammatical and in places strangely anti-Irish. "He grieved," we are told, "for his country's inability to sustained effort." Judging by his writings, Butler would neither admit the sentiment nor commit the solecism. "The chief Catholic magazine in New York" is accused of depreciating the "Queen's Fillet," which was written by "a hard-working and edifying Irish parish priest," though London secular journals have eulogized it. AMERICA's criticism of this book was of unqualified praise, and the publisher has used it in his advertisement; but, we submit, to be a hard-working, edifying and even Irish parish priest is not necessarily a title to literary distinction, nor is the praise of secular journals of works written by Catholics always a sure criterion. AMERICA had recently to reject a high-priced advertisement from a secular publisher of certain books written by an ardent Catholic.

In our view the Catholic seal dignifies a book and should not be accorded lightly; and no novel has a right to it which carefully excludes from its pages all persons and things Catholic, or fails to harmonize in tone and trend with Catholic sentiment and belief. We think a Catholic who can write will write best if he writes naturally and lets his characters act, talk and think in his books as he would have them do in life—our Catholic writers of widest reputation have done so—but that is a matter of individual choice. Should he choose otherwise and decide to exclude Catholic customs, manners, doctrines, practices and personages from his writings, he may produce good and useful works; but he may not call them Catholic, and neither may the conscientious critic.

M. KENNY, S.J.

**How to Get Married.** By REV. JOHN A. SCHMITT. Grand Rapids, Mich.: St. Andrew's Cathedral.

There are very few girls who are not anxious to know how to get married. To them we recommend this most excellent pamphlet. It is only a paper-bound publication of 86 pages that you can put in your pocket, and pass it to somebody else to read—the more the better. Nevertheless the writer has contrived to put as much excellent advice in a popular manner in this small compass as anyone who has hitherto attempted to discuss the subject. The "Don'ts" for the girl and the "Don'ts" for the man contemplating matrimony are wise and kind and affectionate; and would to God they were more frequently heeded! Instances which entered into the writer's own experience as a priest brighten up the book in a very delightful fashion. They show that he is not a theorist, or rather he is, but his theory is based on reason, and often on sad experience, and it is illuminated by the light of revelation. He tells plain truths delicately, and we have no doubt, at least we entertain the earnest hope, that the work will be universally read, and its advice followed. Nor

is the writer satisfied with telling the thoughtless young folk how to get married. He goes further and tells them how to remain married; how to patch up differences, how to labor for each other's happiness and how to make home what God meant it to be—a paradise. The subject of mixed marriages is treated briefly but thoroughly, and no girl, and especially no man, who contemplates a non-Catholic marriage will, if he has a grain of sense, attempt what is, in ninety-nine cases out of a hundred, sure to end in disaster.

The pamphlet is very timely, and while having no pretense to fine writing, it is something better. It is the talk of a plain man, and of an intelligent, devoted priest, to plain men and women who are contemplating the most serious step in human life, or who have already taken it. We sincerely hope the multitudes will profit by this advice about "How to Get Married."

**Die Heilige Schrift für das Volk erklärt.** By JOSEPH LINDER, S.J. Vol. I, Parts I-II. Klagenfurt: St. Josef-Bücherbruderschaft.

The St. Joseph Publication Brotherhood of Klagenfurt is a sort of Catholic Truth Society. Biblical, ascetical, historical, literary and other works are issued at nominal prices. Seven such make up each yearly output. In the present publication Father Linder, Professor of Theology in the University of Innsbruck, attempts to set forth in popular form a scientific history of the Old Testament; he reaches the treaty struck by Abraham and Abimelech (Gen. xxi, 34). An introduction of seventy-two pages briefly sums up the teaching of theologians on the question of the canon, inspiration and interpretation of Holy Writ; and goes into greater detail in the matter of historical and scientific difficulties heaped up by the critics to make the Bible seem to be in error.

We must make a sharp distinction between Biblical statement of historical facts and the natural science underlying the sacred writer's reference to the world in which we live. In the statements of historical facts, it cannot be allowed that the inspired writer erred; indeed, in the statement of no fact can it be allowed that he erred. The error would be that of the Holy Spirit, who is responsible for every statement in Holy Writ. But can we not say that the writer spoke of things as they seemed to be, and not of things as they were? Yes, if he be writing of natural science; no, if he be writing history. What is the difference? A very important one. The purpose of the inspiration of the historical books of the Bible is to conserve to us the historical facts therein narrated; the purpose of no book of the Bible is to teach us natural science. Were the sacred writer to speak of historical facts as they *seemed* to him to be or *seemed not* to be, and were we not certain that historical statements were inspired as historical statements, the very purpose of the inspiration of the historical books would be defeated. Not so in regard to the natural science of the sacred writer that is evidenced in his references to the world in which we live. He is not inspired to teach us geology, astronomy, physiology or any other 'ology. He takes the earth's crust, the firmament and stars, the animals of land and sea just as they seemed to him and to his fellows to be. He does not err when he speaks of the firmament as a solid something that keeps the waters of the abyss above from joining the waters of the abyss below; nor when he describes the sluiceways of heaven opened for the rainfall, the earth firm set upon pillars, the hare ruminating, etc. He merely tells things of nature as they then *seemed* to be. He is no more erroneous in his statements than we are when we say that the sun rises and sets. We have no more right to demand more scientific statement of natural phenomena by the sacred writer than



to ask the plain man to speak of *earthrise* and *earthset* and to eschew the unscientific terms *sunrise* and *sunset*. Father Linder has well explained this difference between scientific and historical statements in Holy Writ. His book thus far is a happy blend of the accurate with the interesting.

WALTER DRUM, S.J.

**The Mass: A Study of the Roman Liturgy.** By ADRIAN FORTESCUE. New York: Longmans, Green & Co. \$1.80.

This is a new volume of "The Westminster Library" series. The author, a well-known authority on things liturgical and patristic, has gone through a good portion of the vast bibliography on the history and development of the Mass, and has condensed the result of his labors into a well-written book of some four hundred pages. The work should appeal not only to "priests and students" but to all who like to learn whence came the Roman Missal. In the early half of his book Dr. Fortescue traces the history of the Mass from the liturgical fragments to be found in the New Testament and in the Apostolic Fathers down to the last revision of the text, published in 1884 under the authority of Leo XIII. "Part II" treats of the "Order of the Mass" and the origin and present position of each of its parts.

The book is full of curious erudition. We are told, for instance, Pope Leo III (795-816) "sometimes celebrated as often as nine times a day." "The dry Mass," without offertory, consecration or communion, was wont to be said in medieval times at afternoon weddings and funerals and "for hunters in a hurry." It will surprise some readers to learn that the "Kyrie Eleison" is not "a survival of the days when all was Greek" but a sixth century importation from the East. The various theories that have been offered for the solution of the liturgical enigma, "What is the origin of the Roman rite," are carefully examined by the author, who seems himself to favor Dr. Drew's conclusions, finding the basis of our Canon in the Greek liturgy of St. James. Dr. Fortescue, however, reminds those who imagine that "everything Eastern must be old" that "our Mass goes back without essential change to the age when it first developed out of the oldest liturgy of all." "In spite of unsolved problems," attests the author, "in spite of later changes, there is not in Christendom another rite so venerable as ours."

W. D.

**The Vital Touch.** By FRANCES M. SCHNEBLY. Chicago: Laird & Lee. \$1.00.

"The Vital Touch," we are told, is something prerational; an affair of the heart commonly classified as love at first sight. In that desperate condition the adoring heroine and the adorable hero of this novel are presented to us. It is quite natural for them to meet with such a mishap, for there is not a flaw in the perfectness of either, which of course is somewhat out of keeping with ordinary human conditions. The lady, however, having been informed that the young man had been destined by his pious mother to be a priest, rudely repels his advances, though her heart is said to be breaking in consequence. He therefore betakes himself to France, and she takes typhoid; whereupon he returns; the young lady having been advised that her lover has no intention of being bound by any vow his departed mother may have made, in which of course he was quite right. The marriage ceremony is somewhat fanciful, and it is also hard to understand the purpose of the slander which was manufactured by one of the old women of the story for the purpose of damaging the character of the lady and of her future brother-in-law—a priest. It does not seem to disturb the persons chiefly concerned, does not accelerate nor impede the progress of the plot; it is dissipated very expeditiously and

without anybody getting excited about it; it is in very questionable taste and might have been very profitably omitted.

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**An Experiment in History Teaching.** By EDWARD ROCKLIFF, S.J. New York: Longmans, Green & Co. \$1.00.

Teachers of junior history classes will find it well worth their while to examine this "experiment." It has for its object the vivification of history by bringing the student into direct contact with what is most important in the past, exhuming from the "tomb of the text book the great men of former days and breathing the breath of life into their crumbling bodies." The author's method might well be characterized as the teaching of history by charades, with the charade, however, robbed of its mystery. For by the use of graphic charts made out by the teacher and reproduced by the pupils the persons, words and actions of other generations are brought vividly before the class. The most striking feature of the outlines is the use of representative symbols and of unconventional wording. The arrow, for example, is the sign of hostility, and "The Annexation of the Punjab" becomes "India is Ours." The author does not profess to point out by his system a royal road to learning, but endeavors, apparently with success, to make the past live in the student rather than the student in the past.

S. J. R.

**The Missions and Missionaries of Upper California.** By FR. ZEPHYRIN ENGLEHARDT, O.F.M. Vol. II. San Francisco, Cal.: The James H. Barry Company.

Works like these are always welcome. They record the first triumphs of the Church over the aborigines, who in this instance, as elsewhere throughout the continent, or rather throughout both hemispheres, were as degraded specimens of humanity as a missionary could dare to face. Dirty, lazy, unnaturally corrupt, their conversion seemed hopeless, but these devoted Franciscans succeeded in lifting them out of the depths into which their inveterate vices had flung them, and in preventing them from being obliterated from the surface of the earth, as were their more northern brothers and relations. The historian is not afraid to discuss the scandals which occurred, though he was forced to do so by the strictures of Hubert Bancroft and others, but he places the blame where it belongs, namely, on the interference of the civil authorities, or rather on their desire to dominate the Church for political purposes. It is the old story that had been repeated in Europe ages before the Franciscans went to California. The record of the second volume brings us up to the time of Mexican Independence—a revolution which was in no ways conducive to evangelical expansion—and the volume is illustrated by pictures of the old *Missions* which show us what wonderful things were achieved by the Friars. We ought to be grateful for this valuable contribution to the history of the Church in North America.

**The Pilgrim's Guide to Lourdes.** By REV. G. H. COBB. St. Louis: B. Herder; London: Sands & Co. 40 cents.

In a handsome and handy brochure of 74 pages Father Cobb gives very full and well ordered information about the routes, rates, suitable periods and the most economic and satisfactory method of traveling to Lourdes; also about the chief places and objects of historic and religious interest *en route*, the reasons for and the wisest ways of seeing them. Amiens with its glorious Cathedral; Eu with its thirteenth century church, over whose high altar rest the remains of St. Lorcan O'Toole in a golden shrine; Rouen with its memories and famous monument of Blessed Jeanne d'Arc, its marvelous Gothic cathedral of Notre Dame, and its not less

interesting Gothic church of St. Maclou its Irish apostle, the grand Gothic Abbey of St. Ouen, for whom St. Columban predicted greatness, and the fine church of St. Patrick on Rue St. Patrice; Tours, Poitiers, Bordeaux, and some forty of Paris' chiefest wonders; finally Lourdes itself, its sights, story and ways, its hymns, invocations, ritual and atmosphere, are all described with a stimulating and informing brevity seldom attained by guide and travel books. The pilgrim is wisely instructed how to get along in France temporally as well as spiritually, and the information is so good and so given as to impress equally the stay-at-home. The author wisely advises to read also that most thrilling and masterly story, "The Unbelievers, a Romance of Lourdes" (Benziger Bros.). Cardinal Bourne writes a highly commendatory preface.

M. K.

It is a coincidence that Browning, in whose centenary year occurred the destruction of the Titanic, should furnish the appended lines, so far surpassing, as was to be expected, all the verse which the disaster called forth. They occur in "One Word More," and the poet, with "Endymion" in mind, is trying to imagine in what shape the moon-goddess might come to Keats:

"Proves she like some portent of an iceberg  
Swimming full upon the ship it founders,  
Hungry with huge teeth of splintered crystals?"

Among the devotional works that have lately reached us from R. & T. Washbourne are "Love, Peace and Joy, a Month of the Sacred Heart according to St. Gertrude," which an English Benedictine has translated from the French of Rev. André Prévot; "A Practical Guide for Servers at Low Mass and Benediction," prepared by Bernard F. Page, S.J., which suggests to altar boys pious thoughts as well as rubrics; a short life of "St. Joseph of Leonessa," a sixteenth century Capuchin who evangelized the Abruzzi; and "God Made Man," two dozen solid sermons on Our Lord by the Rev. P. M. Northcote, which are "simply a record of the thoughts of one who desires above all things to be loyal, true and loving to the Divine Person that did so much for man." From St. Xavier's Church, Cincinnati, comes a booklet on "St. Ignatius Holy Water." The Jesuit compiler has added to the eighth edition of the pamphlet recent instances of cures effected by the use of this Sacramental. The Catholic deaf now have a prayer book of their own, for the Xavier Ephpheta Society, of 30 West Sixteenth street, New York, has published a neat little collection of hymns and devotions entitled "Ephpheta."

The untiring Father Noll, of Huntington, Indiana, has given us a book of 500 pages entitled "For Our Non-Catholic Friends." It is mostly made up of quotations from writers outside the Church who were brave enough to seek the truth about it. Father Noll judges his audience shrewdly. He knows, as many another like himself does, that there are multitudes around us just waiting to hear some of their distinguished men admit that the Catholic Church is not a monster of iniquity, not a foe to civilization, not the terrible enemy of democratic institutions, and they will with a little coaxing begin to examine what Catholics really believe. The book ought to exercise a great influence in dispelling prejudice.

In the *Bookman* for July are given good illustrations of scenes from the "Mission Play," a "historical pageant-drama" produced last April at San Gabriel, California, by Henry Kobierske, at a cost of more than \$50,000. A special theatre was built for the play, and the cast of some three

hundred members was made up exclusively of Californians and native Indians. The action of the pageant extends from the time of the first white settlement on the shores of San Diego Bay to the invasion of the country by the "Gringos" sixty-five years later, and the character most prominent in the drama is Father Junipero Serra, the famous Franciscan missionary. The production, which is said to mark "one of the most important steps ever taken in community pageantry in America," will be repeated every spring. John Steven McGroarty is the author of the play.

### BOOKS RECEIVED

The Science of Logic. By P. Coffey, Ph.D. Vol. II. New York: Longmans, Green & Co. Net \$2.50.  
The Dear Saint Elizabeth. By Eliza O'B. Lummis. Boston: The Gorham Press.  
How to Get Married. By the Rev. John A. Schmitt. Grand Rapids. Post-paid 12 cents.  
For Our Non-Catholic Friends. The Fairest Argument. By the Rev. John F. Noll. Huntington, Ind.: The Author.  
The Vital Touch. By Francis M. Schnebly. Chicago: Laird & Lee.

#### German Publication:

Predicate Evangelium. Anleitung für die Kanzel. Von Kurt Adeis. New York: Frederick Pustet & Co. Net 75 cents.

### EDUCATION

#### Some Defects in New York's Education System

Acknowledging that an impartial investigator can rejoice at the amount of good work accomplished in the educational field despite the appalling size, extent and difficulty of the problem of public education in New York, an expert, writing for the *New York Times*, Sunday, June 30, points out some defects in the system and makes suggestions that might help to improve conditions. The author of the paper, Stephen Pierce Duggan, Ph.D., Professor of Education of the College of the City of New York, assures us of his purpose to write in no critical spirit; he submits the results of his own observations in the city schools with the sole desire to be helpful. Summarizing these observations, "It seems," he says, "to be the general opinion of high school teachers and of many employers that the boy who has graduated from the elementary school is lacking in the ability to do things for himself. He needs too much help, he does not know how to attack new problems, in fact, he does not know how to study. He has been overtaught. In the elementary school the teacher did too much for him and left too little for him to do."

This overtaught condition implies a partial failure, at least, on the part of our schools, if one allows the end of education to be not the quantity of information the individual may absorb but the training he may acquire to use in character building, the instruction that is given to him. Professor Duggan concedes the existence of many and complex causes to explain this partial failure, but he insists that two stand out most prominently, "a faulty system of administration and an overloaded and topheavy course of study."

We are not overmuch interested in what our critic has to say regarding the former cause. No doubt he is entirely right in his contention that Superintendent Maxwell and his associates in the administration of the schools of New York have, to a degree, crippled school efficiency through their eagerness to reduce administrative expenses. The expense of public education, we are told, is very large in New York City, using up, as it does, twenty-five cents in every dollar of public money spent. Unfortunately the plan of building huge schools capable of accommodating two and three thousand pupils, who are divided up into from sixty to seventy-five classes, while it helps to reduce the expenses, necessarily weakens the efficiency of Principals who ought to be an in-



spiration and guide to their teachers, and wise judges in the treatment of the children in their schools. The harassing nature of the responsibilities thrust upon Principals, in these large schools, responsibilities in many instances rather those of high-class clerks and of superintendents of buildings, consume an enormous amount of a Principal's time and are effectual obstacles to his coming into the close, sympathetic, and helpful relations with teachers and pupils which his position in the school properly implies. The whole present system is wrong in these respects, well says Professor Duggan. The schools ought to be smaller, the classes fewer, the size of the classes reduced. This, to be sure, is an economic evil, whose correction, in a huge city like New York, will entail activities other than those controlled by the educational officials of the city.

Professor Duggan's second main source of defects is, however, directly within the compass of the powers possessed by these officials, and one is glad to see it strongly urged upon their consideration.

"The average classroom teacher," he tells us, "has so many subjects to teach in her grade, and so much ground to cover in each subject during the term, that she feels the task to be impossible unless she does most of the work and presents the results for the pupils' assimilation."

One does not need to discuss all the subjects imposed upon children in the elementary schools to recognize how absurdly crowded is the course of study. The writer of the *Times* article insists upon but a few of them that seem to him particularly to need revision downward. This is a scientific age, and one who completes the elementary school course should have, he grants, a reasonable explanation for the scientific phenomena which surround him, but he does not need the intensive study suggested in the syllabus of elementary science for the seventh and eighth grades. Indeed if the ground therein indicated be covered as systematically as the syllabus implies there will be nothing left to be done in elementary physics in the high schools. A similar defect appears in the topic of English history. A certain background of English history is, to be sure, essential for the better understanding of American history as it is studied by elementary pupils, yet as Professor Duggan rightly contends, if it is taught in great detail in the upper elementary grades, the political, economic and literary aspects of the subject being considered and the history of the English people from the time of the Roman Conquest to the present day being covered, the time devoted to English history in high school will practically involve a mere repetition. Why not, then, eliminate this subject from the well-crowded lower school curriculum, since the teacher can readily suggest the outline that will suffice for the background needed in the study of American history?

We have always deemed the time devoted to algebra in an elementary school to be a grievous waste of hours which should be given to drill in arithmetic, and it is pleasant to find an up-to-date expert harking back to the old ideals. Professor Duggan claims that many Principals doubt the wisdom of having algebra as a subject in the elementary schools. The reason appears to be quite obvious. The pupil who goes to the high school begins it over again; the pupil who does not go to the high school were better employed in a thorough drill in arithmetic, since he is neither mentally equipped, nor is he allowed sufficient time to follow profitably the work outlined even in elementary algebra.

Professor Duggan finds absolutely no justification for the intrusion of foreign languages, which in New York are permitted in the eighth year of the elementary schools. His objection to this subject is thus expressed:

"It is a commonplace that our children speak and write their mother tongue badly, and for thousands of them Eng-

lish is really a foreign language. In thousands of homes in this city English is seldom or never spoken, and the only chance for a child from such a home to hear it spoken properly is in school. Under these conditions, to use any time in teaching a foreign language is folly. Moreover, in that single year very little is accomplished, not enough to turn to any use. If the pupil's education ceases with the elementary school, he immediately forgets the little he learned of a foreign language. If he goes to high school, he learns that little over again."

The City College expert finds in the elementary study course, in addition to these and other defects which may be here passed over, certain faults which are general. It lacks proper correlation, he says, with the result that mutually helpful subjects, which might and should be taken together are seen in different grades. This is clearly a violation of first principles in educational work. The course lacks definiteness as well. Topics only sufficiently important to require systematic study in one grade with mere occasional references to them in the later grades are so arranged in the syllabus of studies as to require systematic study in several grades. Naturally this occasions useless repetition and a distinct loss of time. Another defect which Professor Duggan mentions is that the course is not so elastic as it should be in the great metropolitan city of New York. Very truly does he affirm that "in a city like New York, with its many districts, one inhabited almost wholly by Italians, another by Bohemians, and another by Russians and Poles, and still another chiefly inhabited by people whose mother tongue is English and whose racial inheritance, whatever its quantity, is American, it is useless to expect the same course of study to meet the necessities of the children of the different localities."

The Professor's paper, written, as was said, in no carping spirit, but with a considerate appreciation of the fine work that is done despite the imperfections noted, concludes with a table which makes easy a comparison between the work now attempted in elementary schools and that imposed upon pupils by the schedule in force in 1892, just twenty years ago. One may agree with his judgment that the course now in use is far richer than that in vogue two decades ago, but not every one will concede his further contention that it is far better as well. Is it not rather true that the lack of training and of thoroughness admittedly resulting from the teaching of to-day is due almost entirely to the greater "richness," if the Professor wishes to use that term, marking the schedule of studies at present ruling in our elementary schools? In the older day few subjects were seen, but they were seen thoroughly; to-day a multitude of subjects have been crowded into the time formerly allotted to those few, crowded, too, with little effort to proper correlation and harmony. The result is a rush of effort which cannot achieve what the sturdy plodding of the olden time readily compassed.

M. J. O'C.

## MUSIC

### The Westminster Hymnal\*

It is well known that the bishops of England a few years ago sanctioned an official English Hymnal, but it is only now that the musical edition is available. In the preface to the present work, commendably short, the Bishop of New-

\*The Westminster Hymnal. The Only Collection Authorized by the Hierarchy of England and Wales. The Music Edited by Richard R. Terry, Mus. Doc. (Dunelm), F.R.C.O. London: R. & T. Washbourne, Ltd., 1912.

port, Right Rev. Dr. Cuthbert Headley, O.S.B., announces that the "Westminster Hymnal" is issued with the sanction of the archbishops and bishops of the provinces of Westminster, Birmingham and Liverpool, and contains 250 hymns. "The tunes have been in part selected and in part composed by Mr. R. R. Terry, Mus. Doc., organist and choirmaster of Westminster Cathedral, who has also written and edited the harmonies. This eminent musician has here presented the public with a work of great originality and distinction, for which he is entitled to the thanks of the Catholic Church in English-speaking countries. The hymns are what we have been accustomed to, but the musical setting is, on the whole, far more scientific and satisfying than anything that has hitherto appeared. There can be no doubt that it will conduce very much to the devotion and decorum of extra-liturgical worship and popular services to have one common manual of hymns, which at once offers a suitable variety and prevents the undesirable introduction of amateur efforts and unedifying novelties."

Let us at once say that the selection of the hymns is very good, and the musical settings are creditable to Dr. Terry. The man has yet to be born who will produce a thoroughly satisfactory hymnal, and one can only expect an approximation to the ideal hymn book. Dr. Terry has endeavored, with a tolerable measure of success, to solve a difficult problem, and to present a collection of tunes for congregational singing. But in his endeavor to give "scientific" tunes he will scarcely satisfy many provincial choirs. To compose a really good hymn tune requires a genius, and although it may seem ungracious to say so, Dr. Terry's new tunes (48 in number) are more or less lacking in the requisite qualities—namely dignity and tunefulness. No doubt some of them serve to replace unworthy compositions that had long been current *faute de mieux*, but this is all that can be said of them.

In the Musical Editor's Preface Dr. Terry explains that, owing to the number of "variants" of settings of old tunes, much confusion had arisen and that "these have been reduced to uniformity by giving the tune as the composer originally wrote it, or where this was unascertainable, by reverting to the earlier form of the melody." Unfortunately, some of Dr. Terry's emendations are not in good taste, and the high pitch in not a few cases renders the tunes unsingable by average congregational choirs. We are even told by the talented choirmaster of Westminster Cathedral that one particular tune "takes the congregation to F sharp, yet it is invariably sung with lusty vigor." My own experience of thirty-four years convinces me that no tune should go beyond E flat or E natural.

As regards the sources of the melodies, the tunes, like the hymns, are by "Catholic authors, or from Catholic sources." A glance at the Index suffices to show that there are a number of exceptions to this rule, for we find undoubted non-Catholic authors as well as composers included.

English Catholics will be glad to find old English composers included, like Tallis and Tye, but it seems anomalous to give such a large number of modern tunes by "Laurence Ampleforth," Miss A. D. Scott, and H. B. Collins—tunes that are merely academic four-part exercises. Equally inexcusable is the admission of adaptations of Irish secular tunes, and English folk melodies, to say nothing of the "Old Hundredth."

There are thirteen Latin hymns, including the "Adeste Fideles"—which was probably composed by an Irish Dominican Nun in Dublin, in 1740, and was transcribed in a Clongowes Wood (S.J.) MS. of the year 1746. The accompaniments to the Plain Song Melodies are in the best taste, and are "modal," while the melodies themselves are taken from

the Vatican and Solesmes books. Sir Edward Elgar and Mr. J. F. Barnett are represented by one tune each.

On the whole the "Westminster Hymnal" will do good, if only to do away with the abominations of the Crown Hymn Book and other banal collections. We would have wished that Dr. Terry had retained more of the old tunes even at the cost of losing Monk's adaptation of "Ave Hierarchia," or many of the tunes by such "Catholics" as Isaak, Cruger, Bach, Goudimel and W. Damon.

W. H. GRATTAN FLOOD.

## ECONOMICS

### Channels of Commerce and the Tea Trade

Tea comes from China. Once this proposition was as universal and exclusive as a proposition can be. We found it in our geography books, and accepted it without question as one of the foundation stones of commerce. The China voyage and the China clipper were, like the journeyings of the sun in the heavens, among the indefectible things of the world. Not to India, nor to the West Coast of America did Enoch Arden sail. He accepted the obvious in the China voyage never to be completed.

Perhaps some teachers are laying down the proposition as did the teachers of half a century ago. One of the characteristics of modern universal knowledge is that its exactness is by no means equal to its variety. If the proposition be taken to mean that tea grows in China and is sent thence abroad, it is as true to-day as it ever was, and will remain true, probably, to the end of time. If it be taken to mean that the tea you and I and our neighbors are drinking grew in China, the chances in general are four to one that it is false, and in England and the United States, much greater. The world's tea comes no longer from China. "Tempora mutantur nos et mutamur in illis"; and the two principal reasons are South African gold, and the Suez Canal. In this case the Suez Canal was the chief agent.

In the old days ships went to China via the Cape of Good Hope, and the China trade was distinct from every other. Once a clipper had seen Ushant or Sandy Hook disappear, she touched nowhere till the Chinese port was reached; and what little land was sighted was viewed through mariners' eyes as something to be avoided. The return voyage was made in the same way, with no stopping place till London Docks or the East River was reached. The Suez Canal changed all this. Steamers supplanted clippers. The China voyage no longer traversed two lonely oceans. It was made through frequented seas leading past the ports of nearer and farther India. The question rose naturally to the lips of both British merchant and British navigator: "Why should we not grow our tea nearer home, and build up our own Indian trade?" And so the great tea plantations of India, Ceylon and Burmah began.

Commerce changes its channels but slowly. The canal was opened in 1869. In 1879 126 million pounds of Chinese tea was consumed in England, and eight years later half the tea brought to England, or 90 million pounds, came from China, of the other half nine-tenths came from India and only one-tenth from Ceylon. Once begun, the change went on quickly. Five years later, in 1892, China gave little more than one-sixth of the English import; more than one-third of the remainder was from Ceylon, and the rest was Indian. Between 1887 and 1907 the quantity imported into England rose from 180 million pounds to 273 million; but in the latter year only 8 million pounds came from China—chiefly the so-called "English Breakfast tea," which should rather be called "American Breakfast tea," since much more is consumed in



the United States and Canada than in England—164 million pounds came from India, 92 million pounds from Ceylon and 9 million pounds from Java, which began to send tea to the English market only in 1900. Natal has also begun to grow tea.

A great deal of tea comes to the United States; and as Americans like things good, they get nearly the entire crop of Oolong from Formosa, which in delicacy and bouquet excels, probably, every other kind. We used to hear wonderful things about the priceless brick tea that never reached the coast but went overland to Russia. There was a little fact in the stories mixed with a great deal of fiction. But the Americans are not great tea drinkers. Their consumption is a little more than three-quarters of a pound a head per annum, while our cousins in Canada use up nearly four and a half pounds. Australians are the greatest tea-drinkers of the English-speaking people. Ranchers, miners, etc., use it as the same classes with us use coffee, and the total consumption in the commonwealth is 6.88 pounds per head a year. New Zealand takes 6.5 pounds and Great Britain 6.17. We read a great deal of the Russian samovar, the fountain of perpetual tea; but the total Russian consumption is small, reaching barely one pound per head per annum. There must be many in the vast Russian Empire who never see "the cup that cheers but not inebriates," and so have to rest contented with vodka, that does both.

The changes worked by the Suez Canal indicate that the Panama Canal is going to work its changes too. He who first divines what these changes will be has his fortune already made; and the nation that divines them and prepares for them is going to be the great nation of the future, if nothing stands in its way.

H. W.

#### SCIENCE

The announcement, some three years since, of the new method of weather forecasting by M. G. Gilbert created quite a stir in meteorological circles, the claim being made then and since that this new method would, of necessity, supersede all existing methods. In reading over the Mededeelingen of the Royal Meteorological Institution, we find a pertinent criticism of this system, one somewhat less exaggerated than those hitherto advanced. Herr Gallé, the author, having applied the principles of Gilbert to the prediction of the chief meteorological elements for various districts, concludes that while the method in question may not be expected to revolutionize the meteorological service, it may promote the progress of weather prediction, and especially may lead to an improvement of storm warnings.

The U. S. Geological Survey reports the unearthing of two new rich coal fields in Arizona, one at the Black Mesa of the Hopi Indian Reservation, the other at Deer Creek. The former, measuring 6,000 square miles, is said to contain eight thousand million tons of coal of the harder type, which may be used for coking; the latter, sixty million tons of soft coal which may be easily crushed, has a high percentage of ash and is readily converted into gas.

The Bureau of Mines conservatively estimates that eight per cent., or 11,188 square miles, of the swamp lands of the United States, exclusive of Alaska, will have peat deposits of good quality. On the assumption that the average depth of the peat in this area will be at least nine feet and that the average yield per acre for one square foot of depth will be 200 tons of commercial fuel, the total available peat will reach 12,888,500,000 tons, representing a value of \$38,665,700,000 when marketed at \$3 per ton. It is noticeable that the cost of peat fuel, as compared with that

of coal, is far less and that the former can be produced with less danger and simpler equipment. A readily marketable type of peat fuel, in the form of air-dried, slightly compressed blocks, can probably be purchased at an expense of from 75 cents to \$1.25 or \$1.50 per ton, and with properly devised machinery, production on a larger scale may considerably lower the higher price for peat of well-decomposed types.

F. TONDORF, S. J.

#### PERSONAL

The *Jaffna Catholic Guardian* gives an abstract of a lecture delivered by E. J. Brownson, B.A., Professor of English literature in St. Patrick's College, before the members of the Jaffna Catholic Club. Dr. A. C. Evarts thanked Professor Brownson, in the name of all present, for the very able, interesting and impressive lecture to which they had just listened on "The Idea of a Catholic Club." He added some bits of information about the nationality of some of the Catholic missionaries in Ceylon, and especially about the personality of Professor Brownson, which American Catholics will read with interest. "It was remarkable," said Dr. Evarts, "that the New World, which for a long time was identified in this country with quite another kind of missionary enterprise, namely Protestant missionary enterprise, hostile to the Catholic Church, was now sending out to Ceylon Catholic missionaries and educated Catholic laymen, filled with zeal and love for the Catholic Church. This was clear evidence of the progress of Catholicism in America, and he hoped that the number of Catholic missionaries and educated Catholic laymen sent by America would go on increasing. The lecturer was no less a person than the grandson of that illustrious writer and controversialist, Mr. Orestes Augustus Brownson. With becoming modesty the lecturer had refrained from all reference to his grandfather's published works when he mentioned the names of the great Catholic authors whose works it was desirable to receive for the armory of their Catholic Club. The works of the late Professor Orestes Brownson were worthy of a prominent place, if not the most prominent place, in a Catholic Club library, because it was those works that, to a considerable extent, paved the way for the flood of conversions not only in America but also in England. The speaker was personally acquainted with the lecturer, and he heartily endorsed the favorable opinion expressed by the chairman. They had every reason to be proud of their lecturer."

The Right Reverend José Alves de Mariz, Bishop of Bragança, Portugal, has addressed a letter of protest to President Arriaga against the action of the Minister of Justice (!) in expelling the prelate from his diocese for two years and forbidding him to remain in certain other parts of the novel republic. The Bishop obeyed the unlawful order, for he "did not wish it to be said that, unless forced by the consciousness of his sacred duty, he did anything that might raise difficulties for the young republic"; but he represented to the President that Minister Macieira had gone beyond the law and had acted in a vexatious, arbitrary and despotic manner in interpreting and applying the law governing the case. The Bishop had warned the faithful under his jurisdiction against the iniquities of the so-called "religious associations law," brought into Portugal from France, where the hierarchy had denounced it. This was his enormous crime; for this he was condemned to exile from his diocese and also from Coimbra, where he had some property on which he could live. "The law," says the Bishop in his protest, "is above the interests of factions, and woe to the people whose rulers despise the law, for their ruin is certain and inevitable. Not only do I ask justice for myself, but I also ask for Holy Church, now so harassed and persecuted in Portugal, that respect and consideration due to a

society of a higher order than a purely civil association, and from which civil society has received immense benefits; for it may be truly said that the most splendid successes in the civil order have been due to the religious sentiment of the people. In return for these distinguished services, the ministers of religion are driven from their dioceses and even from their family estates, simply because they have given eloquent proof to the world that there is still a conscience in Portugal and that manliness has not yet wholly disappeared from the land of our birth. In making this protest, I am not moved by hostility to the present government. As a Portuguese citizen, I respect the laws of the State, but this respect is not to be confused with a base surrender in matters of conscience. During my twenty-seven years as a Bishop I have not sacrificed my self-respect, nor shall I now, in my old age and broken health."

### ECCLESIASTICAL NEWS

The following letter from His Excellency, Mgr. Bonzano, the Apostolic Delegate, was read at the ninth annual convention of the Catholic Educational Association, at Pittsburgh, Pa., on June 24:

"I have learned with the greatest of pleasure that on the 24th of the present month the Catholic Educational Association will hold its ninth annual meeting at Pittsburgh, Pa. The object of such an association merits the highest approval of all well-meaning people. In fact, the future of the country—nay, of all society—depends upon the education of our youths. Hence if the education imparted to the youths of the present generation be according to the wise and sound Christian and Catholic principles and morals, the men of the future generation will be Christian in conviction and in deed.

"I am aware of the very rich and abundant fruits already produced by your association, and I know your work has also merited the approval and benediction of the Holy Father, as also the benevolence of my illustrious predecessors. Very willingly do I unite my voice to theirs and congratulate you upon the great good already effected, and I exhort you to continue in this work so well begun, and now promising so much future good.

"In union there is strength. And for this reason if all the members of the association give themselves to the sublime work of the education of youths, united, under the guidance of the American hierarchy, the result will be such as is desired by all wise men.

"To you therefore and to all who will take part in this convention I send my best wishes and special blessing."

The Catholics of Australia, according to the *New Zealand Tablet*, have a grievance in connection with the recent religious census taken in the Commonwealth. All who enter themselves merely as Catholics and who fail to describe themselves as "Roman Catholics"—"a title which we never give ourselves except under compulsion"—are returned as "Catholics (undefined)." The Commonwealth statistician, in his official statement showing the relative strength of the various denominational bodies, insists on keeping the "Catholics (undefined)" entirely separate from the Roman Catholics as if they were a distinct denomination. The result is that Australia is represented as having a body of "Catholics" who are neither "Roman Catholic," "Greek Church," nor "Catholic and Apostolic," who are 75,000 strong, and who have increased during the last decade at the stupendous rate of 1400 per cent., a rate of increase which is leagues in advance of any other denomination. "The thing is, on the face of it, a grotesque absurdity," says the *New Zealand Tablet*,

"and if the Commonwealth Statistician had a little of the saving sense of humor he would see that he is making his department ridiculous. The matter admits of a simple and practical test. If this hitherto unheard of body exists, where are its churches and who are its pastors?" Owing to this error the rate of increase for the Catholics in Australia is made to appear as 8.3 instead of 16.3 as it really is. In New Zealand the Government official Year Book quite properly adds the "Catholics (undefined)" to the "Roman Catholics," and the total is given as the "Roman Catholic" strength for the Dominion.

A despatch from Rome to His Excellency Mgr. Stagni announces the appointment of Rev. Canon George Gauthier, rector of St. James' Cathedral, as Auxiliary Bishop of Montreal, in place of Mgr. Racicot, who resigned on account of ill health. The bishop-elect was born in Montreal, October 9, 1871. He was ordained by Archbishop Fabre, in September, 1894. He spent the next two years studying in Rome, where he won the degree of Doctor in Civil Law. On his return to Montreal he taught for two years in the Montreal Seminary. His eloquence soon attracted attention and the archbishop added him to the staff of the cathedral in 1898. In 1900 he was made a canon, and in 1902 chaplain of the cathedral chapter. When, in 1904, Archbishop Bruchési created the parish of St. James, with the cathedral as the parochial church, Canon Gauthier was made the rector. Bishop-elect Gauthier is at present attending the Congress of Working Women, which is being held at Turin.

The Central Bureau of the Central Verein has arranged two social study courses to be held simultaneously at the Catholic Chautauqua, Spring Bank, Wis., and Fordham University, New York City. Archbishop Messmer of Milwaukee has interested himself in the success of the Spring Bank course. At Spring Bank, Rev. Wm. Engelen, S.J., of Toledo, Ohio, will give five lectures on the "Teaching of Sound Philosophy," and Rev. Fr. Siedenburgh, S.J., of Chicago, Ill., four lectures on "Some Facts of Industrial Peace." At Fordham University, Rev. J. A. Ryan, D.D., of St. Paul Seminary, St. Paul, Minn., will treat of the many phases of the "Wage Problem," and the Rev. H. J. Maeckel, S.J., of Buffalo, will speak of the "Social Question in Its Relations to Natural and Divine Law, to Church, State and Private Organizations." All lectures will be delivered in English. The courses will begin the 5th and end on the evening of the 10th of August.

The Eleventh National Convention of the American Federation of Catholic Societies will be held in Louisville, Ky., August 18 to 21, and the call issued by its president says:

"Federation has taken cognizance of the social unrest growing in our country, which is a reminder of the necessity for unity among all citizens who would uphold the law and support the Government. The interests of our Church and our people will be safeguarded by a united Catholic laity.

"We appeal to every national Catholic organization, Diocesan, State and County Federation to send representatives to the coming convention. Parish delegates, Associate Membership promoters, and representatives from individual societies where Federation is not organized will be welcomed.

"We request the bishops and priests of the country to attend the convention in person, or to urge representative laymen to do so. Leo XIII and Pius X have approved and blessed the work of Federation. In order to assure the permanency of Federation we invite all Catholics to become Associate Members thereof.

"The local committee of Louisville has been active for several months in preparing for the reception of delegates, who will receive a most cordial welcome in the metropolis of Kentucky."